THE EXPOSITORY TIMES

Notes of Recent Exposition

We recall a distinguished theologian explaining much of the ineffectiveness of modern preaching in five words: 'We have lost the sanctions.' Though few of us would wish to resurrect 'the hangman's whip' of Burns's time, it remains true that, for one reason or another, we have jettisoned much of our forefathers'—and the Bible's—doctrine of the Last Things; and this, too, at a time when our scholars are telling us, with almost wearisome insistence, that the gospel in the New Testament is shot through with eschatology. The modern man, if he is interested at all in the subject, has no belief in the Biblical doctrine of a cosmic 'wind-up': the one question he thinks worth considering is: 'Do I live again after death?'

What of the Second Advent? A Gallup poll in an ordinary congregation, or even in a theological college, on 'What do you believe about the Second Advent?' would be an interesting and probably a shattering experiment. This comment is culled from a very able and well-written little book, *In the End—God*,[1] by Dr. J. A. T. Robinson of Wells Theological College. Dr. Robinson, who in the last part of his book proclaims himself a 'universalist,' pleads with great ability that the time is ripe for our theologians to re-think the whole subject of Christian eschatology and, if possible, to discard our present Greek way of looking at it for a truly Biblical one. He aims not to provide a definitive solution but to provoke others into writing the kind of book we require.

Let us set down one or two of his salient points. The task of the Christian theologian (he begins) is to formulate doctrines of the End consonant with Revelation in the present. For every true eschatological statement is an inference from present conviction of God. (Jesus' argument for the future life in Mk 12^{27} rests on the conviction that 'He changeth not, and thou art dear.') Next, the New Testament's statements about the Last Things necessarily take the form of *myth*. ('Myth' does not mean 'fairy tale.' Remember that your scientist and your psychologist also use myths.) The Biblical myths about the Last Things are neither inerrant prophecies about the future nor pious guess-work. They are transpositions into the key of the hereafter of the sure knowledge of God and His relation to men given in the revelatory encounter of present historical event.

Dr. Robinson proceeds to discuss 'the ultimacy of truth,' his thesis being that every true statement about God in the present is a true statement about the Last Things. What *is* ultimately real *will be* ultimately realized. The Biblical writers assume an ultimate equation between truth and history. This leads him to distinguish between the two Bible words for time—*kairos* and *chronos*. *Kairos* is time in relation to God's purpose—momentous time. *Chronos* is time abstracted from this relation—clock time—momentary time. Then he goes on to draw an acute contrast between the prophet and the apocalyptist in their views of time. To illustrate, he borrows William James's analogy from chess. 'God the Master Chess-player takes on the novice, representing man. All moves are open to man, and God does not know exactly which he will make. But He knows that, *whatever* the other may do, He will be able to counter it and to win. That is the prophetic position. The apocalyptist goes on to say not simply, "God will win," but "God will win at move 30." And between these two is all the difference between freedom and determinism. In the one *kairos* determines *chronos*, in the other *chronos* determines *kairos*.' Obviously in this matter the Christian should be with the prophet, not with the apocalyptist.

What then of the Second Advent and the End? The apostolic writers obviously thought it very near in time. This note of temporal immediacy rested, however, on a mistaken *chronos*-outlook. Actually, in the New Testament, temporal urgency should be regarded as a way of expressing *the* important thing in Christian eschatology, viz.,

[1] James Clarke; 6s. net.

moral urgency. So, come the End when and how it will, the Advent message (' The Day is at hand ') is true for all generations.

Now the New Testament declares Jesus to be the last Word of God and about God. With Christ's *tetelestai*, the *telos*, or End, of history is finally revealed. The *eschaton* has arrived. Yes, but the doctrine of the Second Advent represents also the conviction that God's purpose, embodied in the Incarnation, has not yet come in the most final sense possible. Because there has been an eschatological First Advent, there *must* be an eschatological Second Advent. That is why St. John, though he almost completely ' realizes ' the eschatology, yet retains the idea of ' the last day.' This will finalize what is already final. The Parousia will reveal the hidden-ness of Easter. Thus we live between two poles, between the fact that the End has come and the fact that the End has yet to be. ' Sunday is at once a remembrance of the first Lord's Day and a foretaste of the Last.'

What then does the myth of the Second Advent mean ? The finalizing of present realities. The Second Coming has happened in the return of Christ in the Spirit ; the resurrection of the body has occurred in the putting on of the new man in the Body of Christ ; Satan falls from heaven as each man decides for the gospel. The myth of the Second Advent, if it is to be true, must present these elements not simply as present but as *future*. The future ? Yes, our myth cannot avoid painting the Last Things as history ; but these ultimate occurrences cannot be conceived as simply historical. (The New Testament never pictures the Parousia of Jesus as within the sequence and boundaries of history as we know it.) As for the Christian, he has no interest in speculating about ' the events ' which mark the End of the world. His faith is in the truth of the myth—in the End, God—as his concern is with the present. For he knows it for what it is : ' a point too charged with eternity to be understood except by myths which open a door into heaven and focus upon every moment the terrible relevance of the first things and the last, the elemental and the ultimate.'

We allow ourselves one final comment. Is not this precisely what St. John tries to teach us in the Fourth Gospel, as interpreted by the late Sir Edwyn Hoskyns ?

Dr. John A. MACKAY has become an influential leader in the Protestant communion. It is enough to cite his offices : President of Princeton Theological Seminary ; Chairman of the International Missionary Council ; Editor of the quarterly, *Theology Today*. A collection of his essays and occasional papers has been recently made and arranged and published under the title *Christianity on the Frontier*.[1] There are fourteen papers in all, and they have been divided into two equal parts, the first describable as evangelical, the second as ecclesiastical. An essay in the first part, ' The Holy Spirit in Proclamation,' has already appeared in print ; so also an essay in the second part, ' Protestantism ' ; the remainder are here published for the first time.

The author explains that the essays and papers are all animated by one great concern. It is that the Christian Church and all Christians everywhere should live a ' frontier ' life. If his first book (*A Preface to Christian Theology*) tries to say, Leave the Balcony for the Road ; and his second (*Heritage and Destiny*) tries to say, The Road to To-morrow leads through Yesterday ; this third member of an undesigned trilogy may be regarded as saying, Take the Road to the Frontier. And the Frontier is described as the place where Life's most crucial issues await a Christian decision, and where also life presents new areas to be possessed in the name of Christ.

This thought is developed in the third essay of Part One, which is entitled ' Let the Church live on the Frontier.' Of that essay we now give a brief summary.

By the Church is here meant no single visible society or institution but rather the corporate group of those societies or institutions which profess allegiance to Jesus Christ as their Head and regard themselves as members of His body. By the Frontier is to be understood, as already indicated, that place where life is lived most closely to man's need and God's purpose, where good and evil stand in sharpest contrast, and where men wait for the Leader's call to trek into the unknown.

There are to-day several Frontiers upon which the Christian Church must gird itself for special action. First, there is the *political* Frontier, which in recent years has flamed into sudden movement. As regards external politics, it is the Church's duty to lift up its voice in the high places, like that of Amos or Isaiah ; and to proclaim that in God's world there is no absolute sovereignty for nations any more than for

[1] Lutterworth Press ; 8s. 6d. net.

individuals, and that governments are but God's servants to achieve earthly justice. As regards internal politics, it is the Church's duty to work for an 'orchestral expression of social life,' so that no group of citizens shall arrogate to themselves rights and privileges denied to others; and that none shall be debarred from a full share in the common life, because of the colour of his skin or the bad misfortune of his lot.

Then there is the *cultural* Frontier. The Christian Church has suffered more in the course of its history from the blandishments of secular culture, whether totalitarian or democratic, than from the bludgeonings of political tyrants. But the Second World War has created a situation in which such secularistic categories as 'self-realisation,' 'innate goodness', and 'the autonomy of reason,' may well give place to the great Christian concepts of sin and suffering, sacrifice and atonement, salvation. The Church's task in the realm of culture is not, however, going to be easy. Yet writers like C. S. Lewis in England and Reinhold Niebuhr in the United States have been showing the way; they make modern men and women feel that they understand the modern predicament. And the time has come to resuscitate and reinterpret the 'glorious term' Evangelical, which is capable of rising above all sectional differences.

Lastly there is the *missionary* Frontier, where lie the ultimate problems of the Christian Church to-day. Basic to an adequate missionary approach is Christian unity. Any Christian Church to-day which claims to be the one and only Church betrays Jesus Christ and is guilty of blasphemy. And the unity of the Christian Church is made still more imperative through the international character of contemporary problems. But to Christian unity must be added evangelistic fervour if the Church is to be led to the missionary Frontier and kept there; and it is to be confessed that the so-called sects and cults with their evangelistic fervour have been more successful in the missionary effort than the traditional churches. The hour has arrived for the Centre to move toward the Frontier.

'Credally speaking, the great Centre in Protestant Christianity has not been disloyal to the historic Christian faith. But it has been confused, cold, and complacent, living at a distance from the frontier realities of life and thought and the purpose of God. It has been passive and inarticulate. It has been like a ship passing through the Panama Canal that is dragged forward by electric engines to the right and left of it, and steadied in the channel by two others in the rear. But the moment comes when the cables are detached fore and aft, and the great liner, now under its own engine power and the guidance of its own officers, moves out of the narrow channel, past palm-clad islands, into the ocean highway where the shore is soon lost to view.'

Some Presuppositions of a Christian Sociology

By the Reverend Geraint Vaughan Jones, M.A., B.Litt., Glasgow

One of the urgent needs of our time is a comprehensive theological approach to sociology: that is, the need for a Christian sociology, for an examination from the standpoint of the Christian faith of the behaviour of man in society, his conscious aims, the effects of the social forces and pressures of the age upon his behaviour and his standards of judgment. Not that this has been wholly neglected. Some of the theological presuppositions have been laid down in more than one of Brunner's massive works; Maritain in a series of little books has expounded the basic principles of the Christian doctrine of man in relation to politics and society, as has Eberhard Welty, also a Roman Catholic, according to the principles of Thomas Aquinas,[1] to mention only a few examples. Much more, however, remains to be done in relation to specific issues, such as problems of government, social change, mass psychology, work, aesthetic judgment, and so on, for it is the accumulation of these and other things which produce the total picture of the society in which the Christian, like any other individual, has to live.

In recent years sociology seems to have become a kind of highly specialised statistical and laboratory occupation with no unifying approach capable of fitting the patchwork into a whole. Unless I

[1] See *Gesellschaft und Einzelmensch, eine sozialmetaphysische Untersuchung* (Leipzig, 1935).

misunderstand it, as conceived by its exponents in the London School of Economics and elsewhere it is tending to become little more than a statistical record of facts about how social groups behave, described by graphs and complicated algebraical formulae and percentages.[1] It is, of course, sometimes interesting and important to know how people behave and what they do; but little is gained by this excessive concern for figures and statistics unless there is some understanding of the nature of the persons who so behave, and of the kind of society, of social and economic pressures and forms, which are in need of integration into a comprehensive picture of man and society in a manner which does justice to what man 'is.' The Marxists, like the National Socialists, set out to do this with rigorous logic; that is what the 'totalitarian' idea of man and society means. It is an attempt to unify and co-ordinate the various human activities within a coherent system; but this is usually done by overemphasising some elements in the human scene and ignoring many others, thus presenting what is in effect far from a 'total,' if dynamic, sociology.

The task of the sociologist is strictly limited; it is to examine the behaviour of man in society and to indicate the character of the social forces which influence or condition his behaviour. The task of Christian theology in relation to sociology is to answer the questions: 'What kind of a being is it whose social behaviour is examined?' and 'What kind of behaviour is to be expected from the person whom Christian theology describes?' To take a contemporary example: there is a fundamental opposition between the Marxist and the Christian understanding of man which leads to a similar opposition between their conceptions of man in society. Briefly, this opposition consists in the divergent approaches to the basic question of the nature of personality; indeed, the idea of personality as the Christian understands it seems to have no place in Marxist philosophy, in which the individual is completely identified with the general, that is, with society[2]; and in *Capital* Marx wrote of individuals 'only in so far as they are the personifications of economic categories and representatives of class relations and interests.' Yet despite its revolt against philosophical idealism, Marxism seems to act on the principle that ideas (namely its own) shall mould society, and this, one would imagine, only when enforced by the mechanism of the all-powerful state because persons respond so incompletely to the very ideology which their economic status is supposed to produce. Hence it scarcely needs to be said that a Marxist sociology is bound to differ radically from the Christian consideration of man in/and society. Generally speaking, one's initial presuppositions determine one's approach to the whole problem of how man behaves and of the kind of society which emerges from the cumulative behaviour of individuals and its reaction, in turn, on other individuals.

(1) The first thing which needs to be said is that if an adequate doctrine of man is to be framed, that is, if man is to be fully understood in society, he is to be thought of and known not merely in terms of psychology, biology, social behaviour (through Mass Observation, statistology, etc.), but as a 'theological' being. That is to say, man cannot be properly understood apart from God, and any attempt to do so without realizing this is not only incomplete but false. Augustine's famous prayer, 'Lord, Thou hast made us for Thyself and our hearts are restless until they find rest in Thee,' is a true characterization of the relation of God and man, that is, of the inability to arrive at a complete understanding of man without God. Christian anthropology is essentially theological. Man is that to which God turns, to whom God speaks; and this is so despite man's obstinate refusal to listen to His word.

Behind every sociology lies an anthropology. Behind Marxism lies a materialist-economic anthropology; behind National Socialism what could be loosely called a biological one: man is a member of a folk-community with its roots in blood and soil. Man, of course, has his roots in nature, and in his racial environment; his life and institutions are governed by the methods of production; it is difficult to see how any one can deny this; but man is also, in the Christian sense, a 'spiritual' being, and this is the primary Christian emphasis. He is not to be understood apart from his knowledge, or lack of knowledge, of God. He

---

[1] See, for example, an article in the September, 1950, number of the *British Journal of Sociology*, entitled 'The Law of the Cubic Proportion in Election Results,' which resembles a book on algebra. My point is that this kind of approach may indicate what people do, but throws no light at all on the problems of why they do it and what are the pressures or spheres of interest which make them do it. Perhaps it is not intended to do so.

[2] See Prof. N. Alexeiev's penetrating study *The Marxist Anthropology and the Christian Conception of Man* in *Church Community and State*, vol. ii, pp. 86–137, and L. Schapiro, *The Soviet attempt to change human nature*, in *The Listener*, 6th July 1950. The National Socialist attitude was not essentially different, as was revealed in an observation recorded in Geneva in the early days of the Nazi régime: '*Ich bin kein Mensch, ich bin Deutscher*': *i.e.*, I am not an individual personality but a member of the German race.

lives 'under' the Word of God, for God the Creator has made him.

The first thing said about man in the Bible, Brunner writes in *Man in Revolt*, is that his relation to God is like that of a picture to its model. Man must first of all be defined theologically; only then may the philosopher, the psychologist, and the biologist make their statements. The fact that man is what he is is not a merely human but a theological concern; he is not to be understood in himself, nor from the reason which is in him. He can be understood only in the light of that which stands over against him, the Word of the Creator. His relation to God, not his reason, is the summit of the pyramid, the highest point in the hierarchy; this is the way in which man is built, and this is how man can be understood.

It is because God is Creator and Redeemer that man is to be understood in this sense, for nothing else is sufficient to account for the range and the depth of goodness and evil that are in him. We should, however, be on our guard against using the rare and incidental term 'made in the image of God,' which is scarcely known in either the Old Testament or the New. Man as he is empirically known was not created in God's image, for it was God's fear that he might be 'as one of us, to know good and evil,' that caused his downfall. Yet man is in revolt against his divine origin; he spurns and rejects the loving Father who has 'made' him, who has made him for Himself, and who goes to the uttermost to deliver him from this radical revolution against Himself. In Jesus we know what is the divine intention for man, yet man rejects the Word of God in Jesus, and in so doing perpetuates the state of revolt which spreads to most aspects of his individual and social life. Brunner speaks of the 'original righteousness' for which God creates man, but, with something of the prevarication of the excessively Biblical theologians, has to admit that the tale about the 'first man' is, of course, quite unhistorical, and is 'merely the historical husk concealing the kernel of the Biblical message.' It is nevertheless true, however, that

> 'being in the love of God who gives and who loves us first is that for which God creates man. When man turns away from this divine gift, he turns away not merely from a task, an aim which is to be attained by our own efforts, but from the gift of God. Life as God gives it is existence in His love; if this is not the character of man's actual empirical life, the fault is not with God but with man';

which suggests rather that 'the image of God' is something to which man attains, not something in which he has been made. For St. Paul, Jesus is the second Adam who restores in man the image lost or obscured by the sin of the first Adam. We have to understand this mythologically as we have to understand the misleading statement that God made man 'in his own image.' The main thing, however, is to realize that the contradiction between man's actual behaviour and God's intention for him as proclaimed by the gospel makes necessary the theological approach to the study of man in society. Further, it is through the defacement of such of the 'divine image' as can be discerned in man that, in Berdyaev's phrase, there comes about that 'disintegration of the human image' which is the concern of both theology and social ethics and even of humanist philosophy.

The Christian conception of man gains depth and significance from the doctrine of the Incarnation. However it is interpreted, that doctrine means this: that God did appear in the likeness of sinful flesh, and through this the sinful flesh appeared in the likeness of God. Jesus' solidarity with mankind, with man, shows that, however the divine and human categories seem to oppose each other, this mutual exclusiveness is broken down through the Incarnation, through (in Athanasian phrase) the assumption of humanity into divinity. man is not divine, but he can become the vehicle of the divine spirit. The Christian teaching is hardly the natural brotherhood of man, but that man is, or becomes, a child of God, and that human rights are not self-explanatory but gain their validation from this relationship which is driven home by the Incarnation.

(2) The Christian conception of man teaches, further, not that man is made for society, but that man and society are indispensable to each other. Without society, however, man can be an individual, but not in the fullest sense a person. To use the current theological jargon, man is really man through the I-Thou relationship. To himself he is an *I*, to others he is a *Thou*, and without this double relationship he cannot be thought of as existing in society at all. Love, for example, is meaningless without reciprocal relationship; it is what exists between persons, and it is through the breakdown of love that the social problem, the sociological problem, becomes so acute and presents itself in the disastrous forms which disrupt society. *Agape* is impossible without *koinonia*. Neither biologically nor 'spiritually' is there such a thing as selfhood without others.

(3) Man is an immortal soul, a statement which is made without inquiring too closely into what is meant by 'immortal,' for the term is incapable of definition in precise terms. What happens in his earthly life, his decisions as man in society as well as his own personal choices, are significant for eternity as well as for time. Jesus made this clear again and again whenever He

spoke of rewards and punishments, however we may dislike this aspect of His teaching to-day. Man is not only *soma* and *psyche*; he is *pneuma* as well. Indeed the systematic effort to improve the external conditions of living unconsciously presupposes that man is a worthy spiritual being who *deserves*, by virtue of his nature, the best conditions possible.

(4) The Christian doctrine of man is incomplete without the idea of freedom. The New Testament speaks of the 'glorious liberty of the sons of God,' and without attributing a conspicuous place to freedom we cannot conceive of any adequate Christian doctrine of sin. Man is not, as Calvin insisted, utterly unfree, nor is he as much a product of the economic system as the Marxists erroneously maintain.[1] If he is free, he has the power, within certain limits, it is true, to dispose of the institutions or orders which comprise his life in society. The disintegration of the human image is chiefly the consequence of his misuse of freedom; in emphasizing the autonomy of politics, ethics, economics, science, and so on, he is courting disaster, for he is using his freedom in order to move away from the source and roots of being instead of to strengthen his dependence on them.

(5) Man is an end in himself. That is, he is not to be treated as a tool. It is this which makes intelligible any doctrine of Incarnation and Redemption, and it is against the treatment of man as a tool, as a living adjunct to a machine, as a means to the achievement of some one else's good, that Christianity, with its emphasis on the worth of man, protests. It is committed to the condemnation of any system, be it collectivist or individualist, which treats people as tools, for man is a worthy being with whom God deals as a person. He is not made for the state; on the contrary, the state is made for him. The totalitarian degradation of the image of man and of the image of God in man is inevitable if man is treated not as an end in himself but as the means to the realization of a pre-selected end over which he has no personal control.

(6) Because it is the whole of man's life which is contemplated, Christian theology sees in man a person whose nature it is to work. The Adamic story was quite wrong in representing work as a penalty for man's disobedience, just as it was wrong in regarding the knowledge of good and evil as a sin. Indeed, the whole story is riddled with untruths and inconsistencies. Adam before the 'fall' was barely a man, for he possessed no discoverable moral attributes of any kind, and his life must have been that of a country gentleman with nothing much to do but to tidy up the garden now and again. It was when he had to work that he ceased to be insipidly devoid of character and became a man. (The more we examine the 'anthropology' of the Adamic story the more evident does it become that one cannot retain one's theological integrity while engaged in the procrustean process of adaptation by elongation or mutilation.) Man's nature is to work; he is an 'economic' being, and in this admission (though one does not have to be a Christian or a Marxist to make it) there is a point of contact between the Marxist and the Christian understanding of man. Work is what a man does in and for society as well as for himself, and through its performance is realized that human interdependence of which the Christian counterpart is the organic conception of the Christian community expounded by St. Paul in 1 Co 12. Although Paul's words in 2 Th 3^{10}—'If any will not work, neither let him eat'—are too incidental and occasional to be regarded as a basis for doctrine, they do express what is after all a profoundly human obligation, and a Christian doctrine of work is not only a necessary prolegomenon to a Christian approach to the problems of man in society but a necessary precondition of right relationships in industry and of right attitudes in economic affairs as a whole.

Though much more could be said by way of introduction, these aspects of the Christian conception of man are basic to any attempt to elaborate a Christian sociology and to an investigation of the kind of theory of society which is acceptable to it. From them flow certain ethical-political consequences which are far-reaching in their application.

[1] One should be fair even to the Marxists. Engels wrote: 'According to the materialist conception of history, the *ultimately* determining element in history is the production and reproduction of real life. More than this neither Marx nor I have ever asserted. Hence if somebody twists this into saying that the economic element is the *only* determining one, he transforms that proposition into a meaningless, abstract, senseless phrase.' (F. Engels, Letter to J. Bloch, September 21, 1890.)

Literature

THE OLD TESTAMENT AND ITS ENVIRONMENT

The Student Christian Movement Press has started publication of a series of monographs, 'Studies in Biblical Theology,' designed to provide clergy and laymen with the best work in Biblical scholarship both in this country and abroad. The Advisory Editors are Professors T. W. Manson and H. H. Rowley in this country, and Professors Floyd V. Filson and G. Ernest Wright, both of McCormick Theological Seminary, Chicago, in the U.S.A. The second volume in the series is by Professor G. Ernest Wright, and bears the title *The Old Testament against its Environment* (6s. net).

When an author writes of the Old Testament against its environment we expect that he will attempt to show that the Old Testament fits into that environment, that his emphasis will be upon those things wherein the Old Testament agrees with its environment; so many books have been written in recent years designed to show the general homogeneity of the religion of the Hebrews with that of their neighbours. This, however, is not Professor Wright's intention. Instead, he stresses the word 'against' in his title, and his intention is to show that Old Testament religion is in all essentials radically different. He is profoundly convinced, for example, that the Scandinavian emphasis upon divine kingship in the Old Testament is wrong; at the same time he entirely agrees with Uppsala that Old Testament religion cannot be explained by evolutionary and environmental categories. 'The purpose of the lectures'—they are an expansion of Haskell lectures delivered in April 1949—'is to examine and lay emphasis upon those central elements of Biblical faith which are so unique and *sui generis* that they cannot have developed by any natural evolutionary process from the pagan world in which they appeared.'

The lectures are three in number, and deal with the Old Testament conceptions of the nature of God, the meaning of life and history, and the worship and service of God. The general thesis is that 'the religion of Israel suddenly appears in history, breaking radically with the mythopœic approach to reality. How are we to explain it, except that it is a new creation? For this reason there can be no doubt that the fundamental elements of this faith were established *early* in Israel's history, which means that we are led to Sinai and to the work of Moses. . . . These distinctive elements are the primary data of the Old Testament, that *something* in early Israel which predisposed and predetermined the course of Biblical history.' There is not room in this brief review to enumerate the many illustrations of his thesis which Professor Wright gives; also, I hesitate to deal out all the high cards from what is a notable book. Let the reader buy the book and venture with its author on what will be a fascinating voyage of discovery. One passage must suffice, and it is typical of many: 'At this point we encounter a distinct contrast between the faith of Israel and that of the polytheist. The latter lives in a world that is tolerant, one in which the emphasis is upon order, harmony, and integration. The worlds of society, nature, and the gods interpenetrate in such a way that the *status quo* is the focus of attention. . . . In the Bible, however, a state of tension exists between God and creation. To be sure, God created the social order by the revelation of His will and law. But the *revealed* order and the *actual* order are never identical except in the eschatological age to which history is moving by the direction and intervention of God.'

It only remains to be said that the book is suffused with moral and evangelical enthusiasm, and at the same time never ceases to be scholarly.

C. R. North

REVELATION: CONTENT AND FORM

The Rev. L. S. Thornton, D.D., C.R., has projected a treatise on 'The Form of the Servant' of which the first part has appeared under the title, *Revelation and the Modern World* (Dacre Press; 30s. net). The second part will be entitled 'The Dominion of Christ.' The word 'servant' will bear throughout the treatise an extended meaning; it will stand not only for the God Incarnate of Ph 2^7 but for God in His total activity towards His creation—in other words, for God in His modes of action (exhibiting the Divine lowliness and condescension) towards the order within which He reveals or manifests Himself.

Like Dr. Thornton's previous works this now published is a noteworthy contribution to its subject, which is the question of the relation between the content and the form of revelation. Like his previous works also, this demands patience and close attention on the part of the reader. Though the style is clear, strong, and logical, the thought, which is apt to be subtle and speculative, is often difficult; and the

reader tends to be distracted from the argument by the frequency of the cross-references with which Dr. Thornton in his zeal for exactitude furnishes his pages.

Fortunately, however, he takes occasion at the outset to indicate the attitude towards questions of the relation between revelation and the cultural environment which underlies the argument of his book. He finds that one disposition or habit of mind affirms the spiritual transcendence of the biblical religion over its environment, whereas another tends to view that religion in all its manifestations as a product of its environment. Between these two types of thought the traditional orthodoxy has hovered uneasily. But in Dr. Thornton's opinion both these types are equally necessary and even mutually complementary. Neither taken by itself is adequate to explain all the facts. And it would seem, he submits, that in the Revelation itself there was some quality which enabled it, not simply to transcend its cultural environment, but also to gain the mastery over it.

The word 'mastery' as here used must not be misunderstood. If there is 'mastery' in God's conduct towards man and towards the whole world of His creatures it is congruous with the action of Jesus Christ when He took a towel and girded Himself to wash the disciples' feet, thus affording a wider revelation of the form of the servant. It was an action that may be taken as typical of the ways of God in the created order as a whole.

On such presuppositions as those just indicated Dr. Thornton lays the foundations of a theistic and Christian philosophy, which, in making room for the conceptions both of Divine transcendence and of Divine immanence, may be distinguished on the one hand from the religious agnosticism of the current 'Liberal' theology (for Dr. Thornton 'liberal' has so broad a meaning that it may be said to stand for 'non-catholic') and on the other from the pantheism of much rational thinking in our time. And the immanence that belongs to the Revelation that masters the historical environment is immanence in an active and effective form.

So much so that under the guidance of St. Irenæus (who would perhaps have been surprised to find his thought so straightened out as it is here) Dr. Thornton can say that the divine revelation is not confined to the high points in man's response to the divine Spirit, but that God so accommodates His greatness to our creaturely frailty that the imperfections of the earthen vessel in which the divine treasure is conveyed are themselves integral to the very nature of revelation itself. Thus the way is prepared for a thoroughgoing exposition of St. Irenæus' characteristic doctrine of recapitulation, which Dr. Thornton suggests may contain in its vast sweep the final truth in the Christian view of revelation. It is only in Christ, as he holds, that the plan of creation can be clearly seen and understood. The order of nature is not only compresent with the order of grace; in Christ it is also taken into it. All things are summed up in Him who is the true head of creation. Implied, however, in this primary meaning of recapitulation is a mutual relationship between Christ and creation. There is 'a mutuality of coinherence,' whereby the divine Son dwells in the creature that the creature may dwell in Him, in His innermost being.

Such are the mysteries into which Dr. Thornton would lead us. Those who follow him to the end, and do not flag on the way, will surely be heartened by these words—for the relationship between Christ and the Church is but another aspect of recapitulation: 'The image of God in its completeness has been manifested in Christ and is being reproduced in all His members. The image so extended includes the "all things" of creation. All was originally created in the form of the Servant; and all is now being restored to that form in Him who has ever shown it forth . . . So the bride of Christ shares in her Saviour's work of reconciling all things to the Father; and the Servant's form is imprinted alike upon her structure and upon her mission to mankind.'

W. FULTON

HISTORY OF PREACHING

The Donellan Lectures for 1949 were delivered by Yngve Brilioth, Bishop of Växjö, Sweden. And now they appear in a pamphlet of forty pages, under the title, *Landmarks in the History of Preaching* (S.P.C.K.; 2s. 6d. net).

It is an enormous, indeed an unwieldy, subject. Two thousand of Calvin's sermons were taken down; and Luther's number at least two thousand three hundred. And these are mere drops in the ocean. But Brilioth finds his way sure-footedly; and, within limits, with a fullness of knowledge that compels respect.

He starts out from this. 'I would suggest as a working hypothesis that the distinctive character of the sermon consists in three elements—the liturgical—it forms a part of divine service and is itself a mode of worship; the expository or exegetical—it starts from and expounds a text of Scripture; the prophetic—it is a message for the present time, making the scriptural text a living word in the actual situation.' And, founding on that definition, he makes his way through three chapters—The Ancient Church, the Scholastic

Tradition, and the Reformed Sermon. The first culminates in an interesting and informing study of Augustine as a preacher. In the second it grows clear that helps for the preacher are by no means a modern invention, witness the fourteenth-century 'Summa Prædicantium' of Bromyard, a dictionary of say some three thousand pages 'where the preacher could look up under one of the many headings the topic he wanted to handle and could find there, in abundance, the illustrating material he needed.' This chapter rises to a consideration of Luther as a preacher. The last essay is perhaps the least successful. It opens with an account of Calvin the preacher. 'Calvin, above all others, became the great expositor, the greatest, perhaps, in the history of the Church since the days of Chrysostom.' But, to my mind at least, the author gets a trifle lost in his material; nor does he know it as well as he does former times.

A. J. Gossip

MONASTICISM

The final volume of Dr. G. G. Coulton's monumental masterpiece *Five Centuries of Religion* (Cambridge University Press; 45s. net) is now before the public. The erudite author died in 1947, but this volume was completed and read in proof by himself before he passed away. It is published as Vol. IV. Dr. Coulton's design was that it should be Vol. V. if his projected fourth volume, only an incomplete sketch, was ever made, and the literary executors and the Syndics of the Press have very reasonably and rightly determined to publish the completed fifth volume as the fourth. The lacuna in Dr. Coulton's work was due to the outbreak of the Second World War which constrained him to cross the Atlantic thus putting him out of access to many of his authorities. One may regret the loss of the designed fourth volume but the four we now have are really a complete work in themselves.

In this book Dr. Coulton deals with the last days of mediæval monachism, showing the attempts made by Popes, Bishops, Kings and the Heads of Orders to reform the monasteries and the too general lack of success. It is pathetic to read how over a long period the same reforms are desiderated, commanded, and need to be repeated. The very fact that reiteration of the same condemnation and recall to early rules was necessary, is proof that with some notable exceptions the Orders were incapable of self-reform.

This is a big book of over 800 pages and to summarize or even catalogue its contents is beyond our space. The volume has the qualities of its three predecessors. In all the author is master of his subject. It may be taken that his research has been very extensive and indeed exhaustive. For every statement he depends on unimpeachable authority. His conclusions in cases where conflict of evidence occurs are unprejudiced and convincing. Then he writes in such crisp literary style. His four volumes on this subject constitute a notable contribution to British scholarship. It is quite certain that no future writer or lecturer on Monasticism will venture to neglect Dr. Coulton's *magnum opus*. Nor need any interested unacademic reader be deterred by the size of this work or by the profound erudition of its producer. He will find it most readable and of great interest.

W. D. Niven

The Voice of Praise, Further Hymns by T. C. Hunter Clare (Backus; 2s. net), consists of seventy hymns based on the order of the Collects in the Prayer Book. They are simple, helpful, and devotional and it is easy, through them, to find a way into the nearer presence of God. A suitable tune is indicated for each hymn. Here are two of the verses of an evening hymn:

Soon falls the dusk upon the fading day,
The wheeling earth in darkness clothes our way,
The shadows deepen with advancing night;
But Thou, O Saviour, ever art our Light.

Watch with night's toilers, give the weary rest,
Soothe with Thy peace the sick and sore-oppressed;
Thine own defend, O Christ, each sleeping hour,
Wake us to-morrow to new life and power.

This is a second book of hymns from the pen of Mr. Hunter Clare. He has a very definite gift for the lovely simplicities of hymn-writing. We shall expectantly await more lilting stanzas from him.

Behold Thy King Cometh! A Symposium edited by Brother Edward (Canterbury Press; 5s. net) is an earnest but variegated exposition of the doctrine of the Second Coming in its practical incidence on Christian life and thought. The root idea of the book is that the Christian revelation is disastrously truncated if exclusive emphasis is laid upon the First Advent or the Incarnation. Reluctance to give full value to the belief in the Second Advent is ascribed to disappointed expectation, which, again, it is urged, was engendered by excessive definiteness when no such definiteness was justifiable. Such a defence, however, cuts both ways, and might possibly invalidate some of the precise statements made in this book, although it must be allowed that

in general the writers exercise great restraint in the detailed embodiment of their prognostications.

The book perhaps shows the influence of Anglo-Catholic tradition and a greater readiness to bow to authority than is evident in certain other sections of the Christian community. The emphasis on the Adventist belief seems to lead to an externalising of the Christian faith. The foundation of objectivity which is associated with the Neo-Calvinist position, and especially the relation of eternity to time therein suggested, is given a symbolic expression which may support the certainty of the Christian hope, but which can hardly carry conviction in many of its details.

The contributors to the symposium appeal to us in differing degrees, and some hardly appeal at all. We are left with a feeling of utter inconclusiveness, for example, by the paper on 'The Jews and their Future in the Kingdom of God,' and the editor's closing chapter, 'Concerning Antichrist', seems to us fantastic, and rather terrible in its insistence that the Church's aim should be merely witnessing *to* the world rather than conversion *of* the world. Mr. Lovell seems to present the doctrine in its most effective form when he tells us that the 'mystery of the Second Advent . . . must not be thought of as a coming through space from a distant heaven but as a manifestation of His real but unseen Presence in the spiritual world.'

Mr. Joseph James, the compiler of the well-chosen anthology, *The Way of Mysticism* (Cape; 10s. 6d. net), is convinced that the only healing for the world's ills is to be found in religion, that mysticism is pure religion, and that aids to the understanding of mysticism may be discovered in all forms of sincere religion. His selection is based on the two-way relationship in the Divine-human encounter. God turns toward man and meets him in the unexpected and instantaneous religious enlightenment, in the still small voice of devoted contemplation, in the beauty of Nature, and in the full brilliance of God's highest revealing. Man seeks for God—and finds Him—in the denial of the obstructions of self, in the open-mindedness of widening search for truth, in conscious mental prayer, in the trustfulness in other human beings of awakening love, in work consecrated as prayer, in patient persistence in spiritual well-doing, and in the fullness of communion where love is as nearly perfected as it may be in this mortal sphere and knows not whether it is human or Divine.

In *The Seven Swords* (Collins; 5s. net) Father Gerald Vann, O.P., who has written many books, publishes the substance of a Lenten series of addresses given at the Church of Our Lady of Pity, London, in 1949, with an introductory chapter prefixed. Each of the following seven chapters tells of a sword that pierced the heart of Mary; who now sits the Queen of the Seven Swords at the centre of the heavenly radiance. The book is beautifully and clearly written, and is at once searching and comforting, as being the product of a thoughtful mind and an understanding heart. Father Vann is now Superior of the Community at the English Dominican School where he was educated.

The Congregational Union of Scotland has issued a *Statement of Belief and Syllabus* (6d. per copy, obtainable at 217 West George Street, Glasgow), intended for Church members, young communicants, leaders of Youth Fellowships, and for those engaged in Bible Class and similar work. In the Foreword the Rev. A. M. Price explains that while the desire to follow Christ is the sole requirement of membership in the Congregational Church, there must be a theology behind that desire. And the theology here outlined in simple terms seeks to expound that faith in the unchanging gospel which is common to the Churches of the Congregational faith and order in Scotland. At the same time the conviction fundamental to Congregational Churches is unreservedly affirmed that no formulation of the Christian faith can be made binding upon the conscience of a Christian man. The Statement is comparable to the 'Short Statement' issued by the Church of Scotland, aiming as it does to be positive and constructive, yet tending to be more modern and liberal in its phraseology. The Congregational Union of Scotland is to be congratulated on a timely production—some would say, a production long overdue.

In *The Bible from Within* (Cumberlege; 8s. 6d. net), Father A. G. Hebert, of the Society of the Sacred Mission, Kelham, has written an Introduction to the Bible—mainly to the Old Testament—suitable for the layman, for the upper forms of schools, and for theological students entering on their courses. The main body of the book comprises a history of Old Testament religion, with copious references to the text of the Bible itself. The treatment of the subject is always fresh and illuminating, as indeed we should expect from Father Hebert. His standpoint is that of moderate higher criticism, and he agrees that 'the primary meaning of Scripture is its literal meaning, that is to say, the meaning which the writers intended to convey by the words which they wrote.' As for any additional meaning which

Scripture may have, he admits that the 'allegorical' method of interpretation has been 'much abused.' For example, he will have nothing to do with any such interpretation as would make the scarlet thread which Rahab let down from her window an allegory of the blood of Christ whereby we are saved. No interpretation, he insists, is valid if it cuts adrift from the primary meaning of the text and at the same time throws no light upon what the text is supposed to typify. Finally, Father Hebert is deeply concerned for the unity of the Church, and he finds the greatest assurance that unity is on the way in the fact that in our day a Biblical Theology has arisen which is drawing together men of different denominations in the common study of the Bible. Whatever misgivings have been aroused by some of Father Hebert's previous writings, this is a sane and healthy book.

The late Bishop of Truro, Dr. J. W. Hunkin, was a good New Testament scholar of a fairly advanced kind. In *The New Testament: A Conspectus* (Duckworth; 5s. net) he has tried to set down for the modern Christian the results of modern critical study of the New Testament. But the space he has allowed himself (or which he has been allowed) has enabled him to give us only a rather bald, matter-of-fact summary and a few tables of dates and other things. For the most part, he follows his old teacher Burkitt or the late Canon Streeter in his conclusions. Theophilus, to whom Luke–Acts was dedicated, was possibly Flavius Clemens; the Fourth Gospel and the three Johannine Epistles are probably the work of the Elder John; 1 Peter is not apostolic; and Jude may have been written by the third Bishop of Jerusalem. Apart from an excellent opening chapter on the Roman Empire in the time of Christ, the book disappoints us. A chapter on parables shows no appreciation of the truth of 'realised eschatology'; the problem of miracle is practically dismissed in a long quotation from Tennant at the end of the book; and little attempt is made even to suggest the theological issues about which St. Paul and St. John wrote with such creative and moving power. The ordinary reader of this book will hardly be made aware of the remarkable renascence of Biblical Theology in our time.

In *Dora Greenwell* (Epworth Press; 3s. 6d. net), Dr. Henry Bett has produced a most readable and useful book on one of the great devotional writers of the Church. In Dora Greenwell there are two characteristics not often found in devotional writers. First, there is a certain vitality about her mind. In a letter to Professor Knight she wrote that she had 'perhaps succeeded in being more true and sincere than most religious books are, and had helped to get the Christian life a little more into the open air.' She herself complained about what she called 'the thinness' of so many religious books because they are so excessively spiritualized. That leads to the second of her great mental characteristics. She was interested in all beauty, in all loveliness and in all art, wherever it was to be found. In the 'Two Friends' she draws a picture of Philip the clergyman going out from the peace of his garden to visit his parishioners in their stuffy homes on a hot summer day and makes him say, 'My heart was with Endymion, and I had to tell the story of Christ.' And yet with all her interest in all life Dora Greenwell's whole mind was fixed upon the Cross. It is of it that she has her loveliest things to say. On the title page of all her books there is a design showing a hand grasping a cross with the motto, *Et teneo et teneor*. The Cross was first and foremost to her that which saved men through no work or merit of their own; but it was more than that. 'I learned to look upon the sacrifice of the death of Christ, not only as being the all sufficient satisfaction for the sins of the whole world, but also as the everlasting witness to God's sympathy with men.' 'I feel only that the Cross consoles, as Love itself consoles, by the very presence of its sympathy. It is man's desolation met by the desolation of God.' In this book, briefly but with consummate scholarship and sympathy, Dr. Bett has outlined Dora Greenwell's life, summarized her writings and given an outline of her teaching. The value of the book is enhanced by an index.

Vestry Invocations (Epworth Press; 6s. net) is a book of vestry prayers by George R. Kirkley. The inside of the dust cover has the wise observation, 'The few minutes before entering the pulpit are so often not just right. Preachers have been disabled in these minutes.' A reverent use of this book will go far to prevent that tragic disablement. We quote two of the prayers as examples. 'O Lord God, Thy way with us has been merciful, veiling the far consequences of our faintheartedness and restoring our soul. In Thy Way alone is strength. By Thy Holy Presence purify our emotions. By Thy light transform our little knowledge to heavenly wisdom. By the fire of Thy eternal purpose grant us power to forge our wills, that the Spirit of the Lord may work through us. In Thy servant be the strength of Thy blessing, the attraction of Thy love, and the grace of Thy work.' 'Eternal God our heavenly

Father, lift up our hearts that we may see the vision of our Lord. Send forth Thy light that no darkness may reign in our hearts; Reveal the glory of Thy love that we may rejoice in Thee, and let the benediction of Thy forgiveness bring us closer to Thee. Inspire Thy servant that Thy strength empower his labours. May the word of the Lord our God be in his mouth, and the Spirit of the Master be sovereign in all his ways.' The prayers are beautifully laid out and printed one to a page. These prayers would be equally useful for choir or other meeting prayers. This is an extremely helpful and useful little book.

The Good News, a book for the Layman on the Life of Christ (Hodder and Stoughton; 8s. 6d. net). So runs the cover. But the title page is more detailed, adding 'A series of Readings from the Life of Christ, as described in the Gospels, intended for personal or family reading. Selected and arranged, with comments, by T. Howard Somervell for any one, Christian or Agnostic, who feels the need of knowing the real, historic Christ as friend knows friend.'

The author is the mountaineer and medical missionary. The comments are brief and pointed. Moreover, they are sincere and simple, in the right sense of that term; and the author gives the happy impression that he has the right to speak of One he knows.

Laid by the bedside, and read of a morning, this book would prove a helpful introduction to each new day.

Spiritual Discipline (Independent Press; 5s. net), by the Rev. C. T. Rae, M.A., B.D., is a series of Thoughts on Personal Religion, and the second (enlarged) edition of 'Contagious Christianity' (1938). In this edition a sufficient number of new talks have been added to cover six months' daily readings. Most of the new talks have appeared in *The Scottish Congregationalist*. The new title is regarded as more descriptive seeing that the talks are really studies in personal discipline with a view to the spiritual service of winning people to Christ.

The Rev. Alan M. Stibbs, M.A., Vice-Principal of Oak Hill College, London, has published under the title *Understanding God's Word* (Inter-Varsity Fellowship; 2s. 6d. net) a little book of some 64 pages of which the purpose is 'to suggest to willing seekers and would-be students of divinely revealed truth ways in which they may pursue more completely and with enlarged understanding the study, faith, and practice of God's written Word.' There are useful chapters on getting at the true text and on understanding and interpreting the text, and the concluding chapter emphasizes the immediate practical relevance of the Bible both to the individual's eternal destiny and to his present daily life and conduct.

Dr. Frank C. Laubach in *Letters by a Modern Mystic* (Lutterworth Press; 1s. 6d. net) claims to be a mystic just because he is a Christian; he holds that it is impossible for any one to be a follower of Jesus without believing in 'mysticism.' His is an active mysticism, as might be expected from any one with his record of practical achievement; and it is an outgoing mysticism, for the author says he has two lands to explore, his own soul and the Moros—the primitive Muslim people of one of the Philippine Islands to whose uplift he has devoted so many years of his life. These excerpts from letters written to his father are of great spiritual beauty and breathe an atmosphere of sincerity, consecration, and balance. It is a wholly integrated religious life at which he aims, and characteristically he says, 'Those "important" duties which keep us from helping little people are not duties but sins.'

Conformed to His Image, by Oswald Chambers (Marshall, Morgan and Scott; 6s. net), is a book of sermons and addresses. According to the back page of the dust cover, where his name is misspelt, Oswald Chambers is the author of no fewer than forty-seven books, booklets, and pamphlets. The book begins with a fairly lengthy section on Christian Thinking, goes on to three chapters on the Psychology of Faith, follows that with Notes on Lamentations, and ends with a selection of sermons and addresses. All the chapters are strongly doctrinal and strongly biblical. Because of its lack of illustrations and a certain old-fashionedness of theology the book tends to be dull, but there are those who will like it all the better for that. The author has the annoying and careless habit of sometimes giving the biblical reference to the texts he quotes and sometimes not.

Dr. T. Herbert Bindley's *The Œcumenical Documents of the Faith* (The Creed of Nicea, Three Epistles of Cyril, The Tome of Leo, The Chalcedonian Definition) edited with Introduction and Notes was first published in 1899. It now appears in a fourth edition, in which the material has been rearranged by Canon F. W. Green of Norwich, who has taken into account the considerable developments made in Patristic Studies since Dr. Bindley last revised his now almost classical work. He has incorporated in his notes

and discussions, as we are justly told, our fuller knowledge of the writings of the great heretics and the recent studies of Dom Gregory Dix, Dr. Prestige and others in England and on the Continent. The publishers are Methuen and Co., and the price is 21s. net. Students of the Œcumenical Documents will be glad to possess this work in its revised form, especially as they will have confidence in the reviser.

The Rev. Ronald Selby Wright, once known as 'the Radio Padre,' has found the questionnaire approach to Christian truth helpful. The Third Series of *Asking Them Questions* (Oxford University Press; 7s. 6d. net), has now appeared; and those who found light and leading in its two predecessors can be assured that the latest issue keeps up the standard. Two hundred years ago the questions which the young put were rather different: for example, 'Which of the kings of Israel and Judah reigned longest?' 'How many years before Jacob was born did Shem die?' Nowadays, as this book shows, their questions are more fundamental and ultimate. For example, 'Is God really almighty?' 'Isn't Christianity played out?' 'How long is eternity?' 'Why is it wrong to do wrong?' 'Can a Christian really love his enemies?' All these mirror the mood of this generation, and some of them are real 'posers,' which compel Mr. Wright to call up his heaviest theological artillery in defence. Two of his most distinguished contributors, Professor A. E. Taylor and Principal D. S. Cairns, have gone to their reward since the book was projected; but the remaining members of the team include such illustrious names as the Archbishop of Canterbury, John Baillie, Leslie Weatherhead, C. S. Lewis, Nathaniel Micklem, W. R. Matthews, Dorothy Sayers, and Sir William Slim. Mr. Wright knows very well that there remain some questions to which we cannot find the answers, and he humorously quotes the remark of the Rev. J. S. Wood when answering soldiers' questions at Padre's Hour: 'If I could answer all your questions, I'd be running the universe, not discussing it.'

In *The Books and the Parchments* (Pickering and Inglis; 12s. 6d. net) Mr. F. F. Bruce, M.A., Head of the Department of Biblical History and Literature, University of Sheffield, has gathered together a number of articles written and papers read at various times on the Transmission of the Bible. He is not concerned with questions of higher criticism or archaeology or even theological approach. The background of the work is the conviction that 'the word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him.' The title is that of the first chapter, which deals with the nature of the documents that Paul wanted Timothy to bring with him to Rome. The titles of the other chapters speak for themselves; and the chapters contain well-informed accounts of such subjects as the Hebrew, Aramaic, and Greek languages; the two Testaments; the Canon of Scripture; the Samaritan Pentateuch, the Targums, the Septuagint, the Apocryphal Books; the Syriac, Latin, and other versions of the New Testament; the English Bible. The book is well indexed, and there is an excellent list of works for further study. The author is modest as to his own originality, but alertness of mind and much diligent reading have gone to the compilation of a work like this, so informative, and so fresh and up-to-date.

Psychotherapy and a Christian View of Man, by Dr. David E. Roberts (Scribners'; 15s. net). Dr. Roberts has written an excellent book on the relationship indicated in the title. He is convinced that antagonism is due to misunderstanding—on both sides. Psychotherapists tend to base their view of religion on the pathological experiences of their patients and are too easily obsessed by the presupposition that religion is illusory and almost altogether subjective. Theologians on the other hand try to impose pigeonholed formularies of the human situation and rigid doctrines of salvation without sufficient study of the need which the latter are intended to meet. Both suffer from 'the provincialism which attends expertness'; but both need each other, even desperately, and, if they are to be mutually helpful, they must each of them mind their steps.

Psychotherapy, it is claimed, can on its side make us honest with ourselves and enable us to distinguish between pseudo-faith and genuine faith by establishing a relationship between patient and analyst in which a false front is no longer necessary. Theology on the other hand must beware of a purely authoritarian approach, and of so stating its doctrines as to widen the gap between creed and practice. Reason is not the sole guide to truth, but it should be used wherever possible — otherwise obscurantism results. Cautionary and non-dogmatic procedure does not mean accommodation, the acceptance of spiritual rootlessness, or mere humanism, but it does mean a disposition to discover and accept positively the resources which are in human nature. The conception of salvation must be not static, but dynamic, adjusted to the needs of the actual human situation. The sternness of Barthianism

has its value, but its refusal to allow in human nature any capacity toward goodness is nothing short of disastrous. The integration of the human personality, or, in other words, salvation, has as its necessary counterpart, not reliance on a self-sufficient humanism, but a belief in an immanent and not wholly transcendent God. Only through an assurance, for both psychologist and theologian, that the setting free of human nature from obsessions can be cosmically vindicated can there be any basis for a rapprochement between psychotherapy and religion. The judgments in this book are conspicuously fair; it is full of promise, and we wish it had been on a larger scale.

Why Should I Kill Myself (Skeffington; 4s. 6d. net), by the Rev. Thomas Veitch, M.A., has been justly described as 'a vivid and stimulating defence of the Christian Way of Life.' The ambiguous, if arresting, title hardly prepares one for what is in the book; nor is there any table of contents, arrangement in chapters, or index of subjects to throw light upon it. One must simply close the book or read it through. And if one reads it through, it will be found to be a vigorous commentary on the past, present, and future, racy and buoyant, and inspired with good hope.

The Rev. H. G. G. Herklots who besides being an Honorary Canon of the Cathedral is Director of Religious Education for the Diocese of Sheffield has written *Magnificent Heritage* (S.P.C.K.; 3s. 6d. net). It is a series of studies in the history of the Church of England from the founding of the Church till the present day. It is a wholly admirable piece of work, indeed it is amazing. Within the limits of 118 pages the author has given the salient points of a very long history. Each chapter sets questions to occupy study-groups, and an excellent choice of books is supplied for those who desire to read more on the various topics. The author ends with some very pertinent words as to the task which challenges all the churches. All churches resulted from missionary enterprise and can maintain themselves by nothing else. Every new generation must be won.

The facts about the institution of monastic Orders in the Church of England as a product of the Oxford Movement are not unfamiliar, as they have been told often enough. There is room, however, for such an interesting, well-written, and scholarly book as has been produced by Thomas Jay Williams in his biography of *Priscilla Lydia Sellon* (S.P.C.K.; 20s. net). Although she was not quite the pioneer of Sisterhoods in the Church of England she is not incorrectly described as the real originator. She was a gifted lady with special talent for organizing. Pusey was her life-long friend and counsellor, and guided by his wisdom, and upheld by his interest, she brought into being an Order with clear notions as to what it should do and aim at. The story is well told of the ragged schools; the association with Florence Nightingale nursing in the Crimea; the mission to the South Seas; the bitter persecution of the Order, endured patiently till slander was silent. The volume is very fully documented and there is a helpful Index.

Christianity and Broadcasting (S.C.M.; 2s. 6d. net) is the report of the British Council of Churches Commission on Broadcasting. The Commission was the result of an address delivered to the Council by Sir William Haley, K.C.M.G., the present Director-General of the B.B.C. In his address, Sir William discussing neutrality in relation to the Christian values said, 'There are many demands of impartiality laid upon the Corporation but this is not one! The B.B.C. has always regarded itself as having a double duty, to avoid what would undermine Christian morality, and to foster an understanding of the Christian religion.' The Commission was divided into two sections, the first to discuss broadcasting in general in relation to Christianity, the second to discuss religious broadcasting in particular. There are many wise things in it, especially in the first section. There is a good definition of real toleration. 'Toleration is a position which derives from strength of conviction while indifferentism springs from the lack of it. The tolerant man is the man who knows what he believes, but knows also that all truth is never on one side, and therefore recognizes the claims of other people to hold and express different beliefs. To the indifferent man no one belief is of more value than another.' There is the penetrating statement that 'breadth of humour and vulgarity may be less pernicious than a formally correct programme, which yet subtly induces cynicism and holds integrity up to ridicule, or which presents as admirable a character who is morally despicable.' One of the most interesting sections contains the statistics of listening figures. Sunday Half-hour at 8.30 p.m. is the most popular religious programme with nine million listeners. The People's Service at 11.30 a.m. comes next with two and three-quarter million listeners. On weekdays the 7.50 a.m. 'Lift Up Your Hearts' programme has two and a half million listeners. In truth, religious broadcasting matters when it has a public like that. This is an interesting and a very sane report.

The Mind of Christ

What He Found in Scripture

By Professor John Macleod, D.D., University of Aberdeen

This new series, beginning with this issue of The Expository Times, will be concerned with the Gospels as record and revelation. The general title is 'The Mind of Christ,' and in the apostolic use of that phrase there is a twofold reference. It points both to the personal equipment of His life in its activity, and to the Divine reality of truth and grace men possess by His life. Within that large and rich unity the selection of topics for the series has been made, but it is not intended that the articles to be presented should follow in any strict logical or expository order.

The present article has in view the attitude of Jesus to Scripture. It is perhaps fitting that the series should begin with some consideration of that. But in a real sense such a topic belongs to, and will appear in all the subjects this series will include. For His experience, His teaching, and the Apostolic understanding of these are bound up with the written Word and the tradition based thereupon. It was not privately or to an individual only that Jesus put the question, How readest thou? It was a public question, put to His people, to His age. The present article, therefore, is of an introductory character.

A graphic picture from St. Luke comes immediately to mind. 'And he came to Nazareth, where he was brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And when he opened the book, he found the place where it is written . . .' (Lk $4^{16.\ 17}$). 'And he closed the book, and gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say . . .' ($4^{20.\ 21}$). We shall return later in the article to the significance of this passage which St. Luke selected to put as a frontispiece to his account of the ministry of Jesus. It is upon the person presented here—Jesus opening the book—that at first we want to look.

Dr. T. R. Glover has a sentence somewhere in which he speaks of Jesus as one 'who took a deep breath in this wonderful world the Father had made.' In such a way also we might describe His mind towards Scripture. The religious literature of Israel saturated His thought. It existed in His life not as a quotable but as a pervasive, directing source. Even those who were at enmity with Him acknowledged His possessions here. 'How knoweth this man letters having never learned?' 'Whence hath he this wisdom?' The evidence is abundant that His perceptive mind knew its way in both the highways and the byways of the records of the past. Sometimes indeed it is in the overflow of speech, in the allusion and casual phrase of conversation that we sense vividly this familiarity. And in this connexion Dr. E. F. Scott bids us note that the interest of Jesus took in both the Old Testament and later Jewish reflection. 'In the substance as well as in the form of His teaching He borrowed from the Rabbis perhaps to a far greater extent than we shall ever know' (*The Ethical Teaching of Jesus*, 17). Upon what was written He nourished His life and purpose. In the book He could verily find the place.

Reverent wonder befits us before this fact, for Jesus could not have, in our sense of the phrase, a 'Bible of His own.' The bulky roll, the manuscript copy of the ancient world, set a very different situation. The 'carrier' of education would in part be the cultus, synagogue reading and instruction, and the piety of home life thus nourished. In his book *Imago Christi* Dr. Stalker has a chapter entitled 'Christ as a Student of Scripture,' and student in some arduous sense He must have been. Eagerness in Him must surely have been yoked to disciplined search and application of the means available. What we call the 'hidden years' of Jesus' life had great listening in them and steady harvesting, before He reached out to His vocation with the note of 'Ye have heard it said, but I say unto you.' So another Lukan picture becomes significant. It is the picture of the return of Joseph and Mary for the 'lost child.' And 'after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions' (Lk 2^{46}). And to them He said 'Wist ye not that I would be at my Father's house.' If the view of Dr. Dalman is right that the original expression was 'the things of my Father'—meaning the study of the Law and Scripture—the record here is all the more telling. Upon this story Dr. W. M. Macgregor comments, 'To our rough, workaday sense there is something uncanny in such a bent and appetite in a child; yet nature has her own reasons . . .' (*Jesus Christ the Son of God*, 106). This picture is of a course early set, of the way to the wisdom in one dimension of it. The setting of the scene cannot but recall the later experience when Jesus spoke against the 'doctors' who took away the key of knowledge, who entered not in themselves and were hinderers of those who would.

The key in His own use of it was applied

distinctively. Much in the approach of Jesus to Scripture stood in contrast to the habits of His contemporaries. He took His stand upon the principle, as Dr. Oman says, that 'the intercourse between the writer and the reader must be the intercourse of the free, for Scripture speaks from experience to experience' (*Vision and Authority*, 97). Thus the homage which He paid was that of the nourished heart and the discriminating mind. Jesus was familiar enough with customary Jewish ways of exegesis and teaching, and sometimes He adopts a method similar to these. We have instances of that particularly in connexion with the tensions of controversy. Yet even there there was so often the 'plus,' the 'extra' of the unexpected. Consider what a phrase like 'I am the God of Abraham, of Isaac, and of Jacob' could become in His hand! He takes into His service some of the language and ideas of 'Apocalyptic,' but sifts and transmutes them. Much that was stressed in ritual and in the understanding of the Law in name of Scripture authority He regarded as irrelevant, and there were obscured and neglected truths upon which He insisted as being of the essence of the Word. The style of His mind, we might say, was forthright, and this as we know appeared to many of His hearers as if He was a 'destroyer.' But the freedom He exercised was a salute to the world of fact that Scripture unfolded before Him. He could find the place where 'it was written' and He could find the point. It was 'not as the scribes' that He opened the book, and that in the light of it He Himself began to teach.

What was in the forefront of the mind of Jesus always was the authority of Scripture and to this He gave witness in His words and in His life of action. But it was a many-sided authority and we will now point to some of His findings within it.

Scripture is among other things a book of life in the plain sense of the things that 'come to pass' for this man, that woman, in the individuality of their fate or fortune. The life of the generations in this sense is a great picture gallery wherein human nature is made visible. The mutations of character, what is pitiable and promising in the creature, the ill and well affecting the personal contacts speak powerfully in the story. We need not doubt that on that level Jesus took concern with Scripture. The incidents and the characters (including the odd ones!) laid hold upon His memory and musing, as we can sense from the Gospels. As holding a mirror up to nature the book instructed Him. 'He knew what was in man' is a New Testament report about Jesus, but it was not apart from Scripture as the human document that He grew up into this wisdom, into His realist sense of the mystery of the creature He had come to seek and to save.

But book of life Scripture was for Jesus in a second and much larger sense. It spoke to Him of the great moral realities apart from which life loses its dignity and substance. The great verdicts of conscience are underlined. The precepts that get formulated in the Decalogue, the prophetic preaching with its insistence upon justice, righteousness, truth dealing and mercy have abiding worth. They 'do not pass away.' For Jesus this insistence in Scripture was a great directive; it was one of the reasons why He turned with so great attention to the witness of the prophetic literature. What was great in the religion of the book was that it asked the question, What doth the Lord require of thee? and came at last to so decisive an answer. We can see this, this dignity of obedience behind and enriching what comes to light, in the Temptation narrative, concerning Jesus. Like the tolling of a bell the phrase sounds 'it is written.' Jesus found the book of the Law in this sense; moral reality and reverence as the place where the ways of God and man meet. What grieved Him in the law tradition of His time was that these 'weightier matters' were being covered over by an elaboration of practice where formality and detail were in danger of depersonalizing God and duty. 'Go ye and learn what that meaneth, I will have mercy, and not sacrifice' (Mt 9^{13}). How often this note sounds in the Gospel records!

Let us now think of Scripture as ministering the vision of God and ask what Jesus particularly laid hold of there. It was in prophecy specially that this was found. For the prophets were concerned with Israel's history as that of a people drawn into God's purpose. To them and through them He willed to tell His name, and in doing this to be creative of true life for them. God had been answering His own question, To whom will ye liken me? The witness of prophecy to God and to God's work was certainly the place where Scripture became greatly alive for Jesus. We may note three things in this connexion: (*a*) God is Power, Sovereignty, Lord, but the peculiar power with which He beset Israel's life was His patience. Unworth in this people, hardness of heart did not cause His forbearance to end, nor turn Him aside from the will to seek their good. In this Divine disposition and its activity there is nothing weak. His patience is full of judgment; He will be faithful to Himself. Therefore well may Israel have hope in Him. When Jesus read in Isaiah of the God who does not grow tired, when He read in Hosea of the God who would not give fickle Ephraim up there was a consent of His whole nature to that testimony; (*b*) The thought of the greatness of this God in some of the prophets reaches out into the intuition that

His good is for all. If He has come into Israel's life it is that He may find a way into all humanity. The missionary impulse is present. It is present indeed, but not constrainingly. Regarding it there is tension within the Old Testament itself; it finds the expression in the Book of Jonah. Already so to speak, God has said to Israel His servant, 'The field is the world.' But what was to be done about that? That Jesus would lay hold of this Old Testament sense of the 'regions beyond' and their equality of rights in God is certain. He had it in mind that day in the Synagogue, of which St. Luke tells, for He uses the story of the woman of Sarepta and that of Naaman the Syrian, both outsiders, foreigners, who nevertheless found recognition from God; (*c*) The third matter requires us to assume that the prophet Jeremiah greatly influenced Jesus, but this we may surely do. It was Jeremiah especially who saw there was 'the more yet' to be done from the side of God before a people could serve freely. There would be, he said, a new covenant that God would make with men when He would put His law 'in their inward parts and write it in their hearts' (Jeremiah 31^{33}). Upon this the comment of A. B. Davidson may be recalled. 'In its visions of the new covenant the Old Testament becomes Christian' (Hastings, *Dictionary of the Bible*: article 'Covenant'). Scripture was not enough. It speaks of the unfinished work. In this sense of the human need for which God would yet intimately come, we may be sure Jesus received the written witness.

From this point of view St. Luke's synagogue incident, with which his account of the ministry of Jesus begins, is significant. The universal note is struck by Jesus from the beginning. It was for man's sake that God spake and worked of old. His poor are in every land and He means salvation for them. There is a Kingdom in His will even for such as do not call Abraham their father. St. Luke's account includes report of criticism and opposition immediately manifested, but this no doubt reflects the later result. Yet with this frontispiece St. Luke set forth the true situation. The authority of Scripture that Jesus so freely acknowledged was the great bond between Himself and His people, and yet what He found within the authority was bringing strain upon that same bond. This New Testament situation and its development is not directly the concern of the topic before us in this article. But the Lukan word 'This day' means that Jesus saw His time in a critical Divine setting, and this directs us to the concluding consideration of Jesus in relation to Scripture.

Scripture as authority became the place where Jesus sought for 'the things concerning himself.' This is the phrase in the Emmaus story. This personalism of His mind is also apparent in the Transfiguration story where we read that there appeared unto Him Moses and Elijah. It is doubtful if Jesus minded greatly what people called Him in terms of title or official designation current in His day. And there were several of such available. It may even be asserted that in all reflections upon His own Person the controlling desire was for vision of His task, and for power to be in the way of it to the end. But were there in the book foreshadowings, gleams of seer or prophet that bore upon His connexion with the present day, as a day of the work of the God and Father of all? It would appear that His inquiring brooding spirit was drawn in two directions. He turns to the fifty-third chapter of Isaiah with its haunting images of a grace that bends down to bless by way of service and suffering. And also, as is clear from the Gospels, to that other picture suggested in the term 'Son of Man,' (which was to be found in the Psalter, in Daniel and in Ezekiel). From most of what the contemporary religion of expectation made of the term 'Messiah' Jesus drew apart. We may be sure that whichever of the descriptive images in Scripture He preferred it was not in the mood of 'an official' He linked His thoughts and actions thereto. It is widely held that of all the designations out of the book, Son of Man may have been as appealing as any. It had, like the Servant idea of 2 Isaiah, the advantage of flexibility in that it could stand for both individual and community. Son of Man, because He is come to create 'a people of God,' according to one emphasis; according to another, Son of Man because He wills to come into the necessities of the friendless and sinful with personal assurance of the nearness of God. What mattered for Jesus, however, was not precision or lack of precision in these words, but that assurance of knowledge of God born and sustained in Himself and ever prompting Him in His vocation.

How readest thou? was the question He put one day to another. But He also put it to Himself, and sought both by loyalty and liberty to bring greatness into that reading. His Church is intended to live both by what He found and what He did not find in Scripture, by what He put aside and by what He retained, for in both ways fulfilment came. Yet still into that fulfilment He put the difference that was uniquely His own. 'In Jesus the five talents bequeathed by Israel gain five talents more' (W. R. Thomson, *The Christian Idea of God*, 80).

But this was more than addition. It was transformation of every finding by the creative deed which was His life among men. In that witness He was known to them as Word, the Word Incarnate, the 'unspeakable' gift of God; the life and the light of men.

The First Seven Years

By the Reverend James N. Alexander, M.A., Glasgow

George Saintsbury gave it as his firm conviction that the first seven years of a man's career in any profession are all-determining. It is an interim period in which the academic has had time to try itself out in the practical realm of harsh reality; the chrysalis stage in which the young novitiate grows up, finds his feet, or—if you will—his wings.

Most of us whose pastoral ministry extends far beyond the first seven years will agree with his dictum. The young ordinand, on emerging from College and being called to his first charge, has the same bewildered feeling as the man in Chesterton's whimsical parable who finds himself dropped from the skies down a chimney and deposited among a group of people who are as strange to him as he is to them. There he must make do. In God's ordering his high calling is there, and there he must remain—according to Church of Scotland procedure—for at least five years. What these first years do to him, and, more important, what he does with them, will largely determine his future ministry.

Some men emerge with a competence and maturity which have changed them out of all recognition from the raw probationers they were, to begin with. Others fall by the way, become frustrated and drained of their initial fervour and keenness, and consequently fail to capitalize their gifts and their opportunity. Perhaps something more might be done by the Colleges to keep an oversight of its men in their first charge. Young ministers are notoriously lonely. The old camaraderie of the College is gone. They tend to feel isolated, shut in and shut out; thrown back upon themselves with no chart or compass to guide them but their own. A wise and experienced Presbyterial Superintendent might prove helpful. And yet, when all is said, a young minister must work out his own salvation—and in his own way. It is an intensely individual matter.

The type of congregation to which a probationer is called will undoubtedly make it easier or harder for him, as the case may be, to find his feet. Encouragement may be lacking and understanding. Some congregations stimulate; others paralyse. But even when full allowance is made for uncongenial conditions, probably those who fail to fulfil their early promise primarily do so *through failure to gauge accurately or adequately the precise nature of the 'job' awaiting them and failure to grapple with its inexorable demands.* The pastoral ministry is a whole-time job, which every man without exception has to learn from scratch and which calls for concentrated and consecrated effort of the utmost intensity.

In an after-dinner speech at Trinity College many years ago, a former student already in his second year in a charge blithely informed the assembled students (and the presiding professor) that he had put his Hebrew grammar on the shelf, and settled down to 'the real work of life'! We may pass over the obvious facetiousness of the statement—the more so, as this young minister had proved himself in College an excellent Hebraist. Nevertheless it contained a kernel of truth.

Ungrudging recognition must be given to the theological curriculum in our Colleges to-day for its undoubted value in preparing men for the ministry. Nor would one wish to decry or belittle scholarship or a loving and painstaking pursuit of knowledge for its own sake. But academic accomplishment of itself is of little avail in a pastoral ministry, until it is harnessed to human needs. The miner's row is a far cry from the lecture room and a young ordinand's first step in settling down to a charge involves a complete switch-over; *the re-organizing of his whole life—study, habits, outlook—in a completely new way and directed to a completely different end.*

A man's first charge, therefore, rather than his college curriculum or even his assistantship, should be regarded as his real apprenticeship, where he acquires a mastery of the tools which are the *sine qua non* of an efficient and fruitful ministry.

The primary and immediate task confronting him is the *problem of communication.* The minister is one who, whatever other claims are made on him along the line of church organization, is primarily set apart to mediate Christian truth to plain men in a form which can be assimilated by the average man, and which is most effectively adapted to meet him at his point of need.

I. Quite obviously, to do this with any measure of success a minister must study his people. The words 'vicar' and 'curate' are not in use in Presbyterian or Free Church denominations, but they express truths about the ministry that we cannot ignore. The 'vicar' is 'one who suffers vicariously for others.' The 'curate' is 'the man who cares for and takes care of others.' To qualify for this high privilege and responsibility a

young minister must set himself to acquire a first-hand acquaintance with the people under his care and to do so, not in any official sense, but with loving concern.

Dr. John Watson in his 'Cure of Souls' wisely urges men in a new charge to become conversant with the social and economic background of the people in their congregation. 'Study their living conditions, make it your business to know how a farmer lives, how a miner lives or a fisherman lives. Try to project yourself into their world, in which they live and work and have their being for six days of every week. Endeavour to see things with their eyes—their problems, their needs, their peculiar trials and temptations.'

This helps considerably. It protects a man from irrelevancies and being high-falutin' in his message. It colours his whole approach, and people are quick to sense the difference. Contact is established. The line of communication is set up. Mutual confidence and understanding grow.

It cannot be emphasized too strongly that a minister's laboratory is human souls: 'humanity in its shirt-sleeves.' Chesterton, speaking of Dickens' profound knowledge of human nature, says: 'Dickens had the key of the street.' To the minister in his pastoral capacity is given the key to his people's homes: he must find the key to their hearts. And *there* begins the most fascinating, arduous, exacting of all researches and pursuits—the understanding and handling of the human heart, with its queer corners, its pathetic flounderings, its agonizing sorrows, its quenchless courage and endurance, its wistful hunger and aspirations. Many a young minister is bewildered and sometimes appalled by the strange reactions of people, their pique and their prejudice, their small-mindedness, their unforgivingness. He must learn patience and cultivate the long view. He must pray for understanding and learn to love people in spite of themselves, if so he may win them to a truer knowledge and love of Christ.

It is costly learning. Let there be no mistake about that. In a popular American novel 'The Bishop's Mantle,' the old bishop sums it up in true and memorable words: 'In other professions, a man works his body and mind. In the ministry, you have to wear your heart and soul to tatters, too.'

II. Closely bearing on this central problem of communication is the *technique and craftsmanship of sermon writing*. There is a not unnatural objection to the word 'technique' as applied to the work of the holy ministry, as savouring too much of artifice and may be of showmanship. Good wine needs no bush, we are told. Truth proclaimed needs no garnishing, and if the God-given message is there, possessing a man's soul, surely the Holy Spirit will direct it more wisely and effectively to the hearer's mind and heart than can we.

This is true, but we are 'earthen vessels,' and it is up to us, as far as in us lies, to provide 'vessels meet for the Master's use,' that the excellency of the power of God be not frustrated or hindered by any lack in us. If the artist, the author, or the barrister thinks it necessary to pay particular attention to the fashioning of his material in its most fitting form, how much more the minister of God? Why should we think that there is a special dispensation in God's ordering for ill-digested material and an unattractive delivery?

(*a*) *Sermon-building* is an art all by itself. There are, let it be conceded, a few 'born' preachers, who seem to be able to take a flying leap into this high art. But most of us are pedestrians who have to pick our steps painfully before we can stir up the gift within us and attain real effectiveness in getting God's message across to our people. To this end, a wise learner—and who amongst us is not still a learner?—will study the great masters in sermon production. He will ask himself in each case: 'Wherein does this man's power lie?' 'What is his individual, distinctive technique of approach and presentation and appeal?' All of them have something a man may profit by and assimilate into what is essentially to become, with careful cultivation, his very own. Above all, he will learn from these masters of the art of preaching the over-riding importance of simple, imaginative expression in terms understood by plain people. Ideas must be clothed with flesh and blood, and that is no easy task when your message as minister of the gospel is no simple moralizing but a setting forth of the 'mysteries' of God. But the attempt must be made, however costly the effort. Says Leslie Weatherhead: 'My ambition is so to preach that anybody in the congregation, over fifteen years of age and of average intellect, shall be able not only to understand what I am talking about, but to receive my message.' How does he do it? 'I have written sermons out,' he continues, 'five or six times, then preached them and then gone home and written them out again because I felt the matter could be put even more clearly, without any possible chance of ambiguity or misunderstanding.' The preacher is and must be a literary craftsman to the glory of God.

(*b*) A not unimportant question here is the matter of *sermon delivery*. Should a sermon be read or 'freely delivered?' Among the Warrack Lecturers, there is no unanimity of opinion on this issue. The truth of the matter is that each man has to find out by experimentation what is best suited to his particular type of preaching and

temperament and individuality. Mere practice does not make for perfection in the exercise of any gift. It must be *intelligent* practice, in which the learner tries himself out and discovers what he can do and what he can't do, and pursues the method most congenial to his particular talents. Your job is not so much to find out the right method as *your* right method.

Three methods of sermon delivery are more or less employed by preachers to-day.

(i) The sermon may be read word for word from the manuscript.

(ii) The sermon may be memorized and delivered without use of the manuscript—a difficult achievement with obvious disadvantages; though, in the case of some men endowed with extremely retentive memories, highly successful.

(iii) The sermon may be delivered from notes. Naturally, what this method gains in spontaneity, it is apt to lose in neatness of structure and finish of production. As a safeguard against this, many preachers who employ this method make a practice of writing out and learning by heart the opening and the closing passages, and, for the rest, trusting themselves to carry through the argument with the assistance of a brief summary of their points.

My suggestion is that a young minister in these early, formative, developing years should try out *all three methods.* At this stage you may and you can, while your technique is still unformed and it doth not yet appear what you shall be. Launch out; break free. Experiment at regular intervals first with one method, then another, until you discover, by self-analysis and the ' feel ' of the thing, where your power lies.

III. Little or nothing has been said about the *substance* and *content* of the preacher's message: of *what* he has to communicate. For the purposes of this article one aspect only will be dealt with, what might be called *preaching as truth through personality.*

A man called to the holy ministry is messenger and interpreter combined. As messenger he proclaims a divine revelation, which is unchanging, timeless, everlasting. The Word he strives to utter is something final, absolute, ' given '; the declaration of God's wisdom and love incarnate in Christ Jesus, of historic facts of such tremendous moment and urgency that men must listen and take heed or perish. Yet the mere reiteration of such sublime facts and transcendent, august mysteries is not preaching. ' Understandest thou what thou readest? ' enquires Philip the Evangelist of the Ethiopian eunuch painfully stumbling over the scroll of Isaiah which he holds in his hand. ' How can I,' he answers, ' except some man should guide me? ' The word ' *man* ' might well be underlined. The human medium in its total potentiality is God's chosen vehicle of expression. ' Preaching is truth through personality.'

It is obvious that something may be lost in the process. The divine word may be distorted or so diluted that a man's message may be a preaching of *himself* and not *Christ,* a reiteration of his own pet ideas or fragmentary conception of the gospel instead of a setting forth of ' the whole counsel of God.' Nevertheless it remains true that only what he himself has received and digested of the divine word into the substance of his own being is he able to pass on to others with conviction and power.

This inherent strain or tension of the divine and human which is to be found in all true preaching finds ample illustration in the Old Testament prophets. In each case we see how the message comes as something ' given,' yet without exception it is so deeply and intrinsically coloured by the prophet's own experiences that in a profoundly true sense it is his very own and no other's. Hosea's message, for example, was just as truly born of his own domestic tragedy as it was born of God. There is a sense in which the gospel is every man's and in which it is each man's own. Paul implies as much when he speaks of ' my own gospel '—the same gospel as Peter and John and others proclaimed, yet with an emphasis, an angle, peculiarly his own. The same can be said of the great preachers of any age. Amid the varied themes they deal with in their sermons you become aware of a recurrent strain in thought and application. This is nothing less than their distinctive personal testimony, a kind of ' Eureka ' which sums up the very core of what God has said to *them* in the most intimate experiences of life and in the deep recesses of their being.

For the sake of illustration two strongly contrasted diverse types might be found in Alexander Whyte of St. George's and G. H. Morrison of Wellington. Both were exceedingly fertile in theme and treatment: both endowed with kindling imagination. Both proclaimed and gloried in the same gospel yet, in each case, one angle, one emphasis predominates. With Whyte, the desperate need of the unregenerate human heart cries out on every page, while with Morrison (whose personal life was shadowed by much sorrow) the note struck in nine sermons out of ten is the power of overcoming through the strength and grace and comfort of God.

What must the young preacher learn from this?

1. Only that which is born can live. Only what comes from the heart with the stamp of inner

personal experience has the authentic note and rings the bell in other lives.

2. Further, the ministry of the Word and spiritual experience must go hand in hand and grow together. As he prepares his message from Sunday to Sunday, a man must deal honourably with himself and keep asking: what does this mean to me personally? One has heard young preachers speak with the assurance of men of sixty of spiritual experiences which could scarcely be within their reach, with their limited knowledge of life. Let a man be true to himself and what God has given him to proclaim and week by week press on humbly and prayerfully to fresh exploration and further discovery, 'to follow on to know the Lord,' with spirit ever sensitive and alert to grasp and comprehend and appropriate the unsearchable riches of Christ.

Such an exploration will last a man's whole lifetime and he cannot begin too soon. This will mean the continuance of a man's theological studies. Above all, it will call for a disciplined devotional life, for a constant contact with and return to the Bible itself—not for preaching purposes but for the good of one's own soul.

As we grow our message grows, in distinctiveness, in depth, in fullness, in spiritual power. The spiritual stature of what any young minister may rise to, no one can predict, but the first seven years will assuredly point the way.

In the Study

Virginibus Puerisque

Easter Eggs

By the Reverend Charles M. Hepburn, B.D., Crieff

'If he shall ask an egg.'—Lk 11[12].

I wonder why our Saviour thought of anyone asking that? Anyhow it wouldn't be a surprising thing to ask for now. I'm sure their scarcity is making us appreciate our eggs more than ever.

Now even an egg, in spite of its look, is a very interesting thing, for there is a fragment of life inside it. This is what a poet, rather cleverly, wrote about it:

> The egg is smooth, and very pale;
> It has no nose, it has no tail;
> It has no ears that I can see;
> It has no wit, no repartee.

Of what is outside that is true. But not at all of what is inside. Because when what is inside is hatched out it has most of these—a nose or a beak, ears and a tail—and may even, too, be able to sing. It's nothing short of a miracle indeed what may come out of even a common egg.

The egg has quite a history, too. There were some queer ideas about eggs in olden times. In ancient China men held the view that the Creator of heaven and earth sprang from an egg. Red Indians, who roamed the great prairies of North America, possessed a strange notion that when darkness covered the earth the Great Chief threw an egg into the sky, where it broke and became the sun.

Then, too, eggs are associated with Easter. There are old and interesting customs connected with that. In the household accounts of Edward I was found an entry showing that he had given 1s. 6d. for four hundred eggs for Easter gifts. It's difficult to imagine that, isn't it? It works out at about one-halfpenny a dozen. Another ancient Easter custom was that the monks on Easter morning presented an egg to every neighbour with this blessing, '*Pax vobiscum*,' 'Peace be with thee,' whence it was usually called the peace-egg.

Why was it men chose to connect eggs with this season? It seems the explanation was this. Ages ago, when people were pagan and not Christian, there was a goddess called Eostre, whose name gave us the name Easter. At her festival, which was in the springtime, her worshippers were so full of gladness, for buds were bursting and birds were singing, that they gave one another an egg, because an egg was a sign of new life, as in it there was a living thing. Afterwards Christian people carried this practice on, though with a bigger and better meaning. An Easter egg was made a simple reminder that on this day Jesus Christ, our blessed Saviour, who was 'crucified, dead, and buried,' rose again and is alive. So it is a symbol of the wonderful truth of immortality. Our outward shell, which is our body, may be shattered; but, because of the life within us, we, our true selves, are immortal and will live on. Besides which we have Jesus' word for it. 'Because I live,' He said, 'ye shall live also.'

If I had a million

By the Reverend Sidney Gray, B.A.,
Sudbury, Suffolk

'A boy here with five barley cakes and two fishes.'—Jn 6^9.

One of our newspapers has been publishing letters from readers, telling what they would do if they possessed a great sum of money. I happened to pick up a paper one day and read some of the letters. There was, for instance, the rather nice one of the lady who would build a house by the seaside, where her mother could live in comfort and peace. But some of the letters made me ask a question. It was, 'I wonder what these people are doing with the money they HAVE got?'

Mr. Harry Bailey, the Irish comedian, tells a story of Mike paying a visit to Pat. 'Pat,' says he, 'if you had £10,000 would you give half of it to your poor old friend Mike?' 'Sure and I would!' answered Pat. 'And if you had £1,000 would you give half of it to your old friend Mike, that has hardly a penny to his name?' 'Why, sure I would!' came the answer. 'And if you had two sheep, would you give one to your poor old friend Mike?' But this time there was a pause. 'What's the matter?' asks Mike. 'Well, you see, Mike, I've *got* two sheep!'

As in all good stories there's a world of truth here. I heard a speaker say the other day that the world is full of people who would do wonderful things, if only they had something which they haven't got. That's why I wondered just how much those letters in the paper really meant. The only one I really believed was from the lady who said, 'Instead of the one ounce of tobacco I give to the old age pensioner down the road each week, I'd give four.' You see, she was *already* doing something and not waiting till she 'had a million.'

We have all been a bit envious sometimes of people who can make great gifts. Think of Lord Nuffield, for example, whose gifts are measured in millions. But some years ago, before hospitals were nationalized, I read a story of the Radcliffe Infirmary at Oxford, in which he was specially interested. He did not provide all the needs of that or any other hospital; he wisely left something for other people to do. So it happened that the Radcliffe made an appeal, and one day a man walked in, not well dressed or distinguished, and left a parcel for the hospital. When they opened the parcel they found more than £300. They discovered that the giver had never earned big wages, but had put a little away through the years and, now that there was need, he didn't wait till he had a million, nor did he leave it to those who had millions, but he brought his splendid gift.

All these thoughts are true about the gifts we can make to God and the service we can render in His Church. When we are young we are always thinking how little we can do; it is so easy to make up our minds that when we are grown up and strong and rich we will do such great things for God. But I don't really believe that we shall —UNLESS we learn to do the little things NOW.

The lad who gave his five loaves and two fishes began in the right way. I expect we should like to know what happened to him when he grew up. I can't help thinking that he became a strong and faithful servant of Jesus Christ.

Do you remember the hymn we sometimes sing about the things we can do NOW for Jesus?

We children are willing,
  But what can we do
To work for our Lord in His harvest?

. . . . .

We'll work by our prayers,
  By the pennies we bring,
By small self-denials;
  The least little thing
May work for our Lord in His harvest.

Until by and by,
  As the years pass, at length
We too may be reapers
  And go forth in strength
To work for our Lord in His harvest.

The Christian Year

Easter Day

By the Reverend A. D. Harcus, M.A., D.D.,
London

'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.'—Col $3^{1.\ 2}$.

Easter is first and foremost a time of proclamation. 'He is risen, He is risen indeed,' and the great fact is proclaimed as a bugle-call. The Church is not discussing or defining, she is declaring an historic fact, something that happened in space and time, something momentous that changed the face of the world. Christ was and is 'declared to be the Son of God with power . . . by the resurrection from the dead.' Whatever is said or done on Easter Day let us never forget its challenge. On this day we face the world with a truth that can transform everything, a truth whereof we in the name of the Church are witnesses.

But Easter is not an isolated miracle to be

ommemorated once a year, it is a state of being, spiritual experience to be shared, a new kind of ife which can be possessed. One can sympathize with the reformers who suspected special days of eligious observance like Christmas and Easter; t could be like using or thinking of electricity on Faraday's birthday only rather than just living n the era of electric light and power and rejoicing o know the differing ways these could be used. Even so let us allow something for sentiment and motion. The special day has its place and unction in life. The birthday, the family celebration, the greater national occasions, all these have heir own power of awakening memories, kindling new hopes, confirming and creating faith. So let Easter Day speak its message to us once again. We have followed the footsteps of the Saviour on he last journey southward to Jerusalem. Through he vivid pages of the gospel story been eager pectators of the crowded days from the Triumphal Entry to the Betrayal, the Trials, and the Cross. And for us, as for those who loved Him, 'there was darkness over all the earth.' And then we read, not as a story but as those actually sharing and taking part, the twentieth chapter of St. John. Out of the darkness of despair we are brought into he light of a new day.

> 'Welcome, happy morning!'—age to age shall say:
> 'Hell to-day is vanquished, heaven is won to-day.'

Not the registering only of an historic fact but the haring of a spiritual experience, with all that means of emotional power, over the past and over he future, power to cancel and create. There are moments in home life, days in national history hat can stir our inmost beings, bring to light the best that is in us, create and recreate the noblest mpulses. So let Easter Day speak to us once again with its message of triumph, transforming he darkness of defeat into the victory that has and always will overcome the world. 'If ye then be risen with Christ. . . .' If ye then be raised, what should follow? Two words are given, both imple and direct, both indicating an act of the will, *seek* and *set*.

Seek is a verb of action, a keyword to life. It is central in the New Testament. 'Seek ye first the kingdom of God' still remains the great directive for Christian living, and 'seek and ye shall find' ts great promise. It is the central word of to-day. No generation has earned such rewards for its seeking, none has had such promises of riches to come. And yet it would be true to say that never has the search been confined so sharply to the circle of life just around us or along the normal evel; that is better known than ever before. And never has the far-a-way been so far away, the heights more distant or out of reach. Man will always be a seeker, it is his nature, but the need is for a search at a different level, and in a wider sphere. Great as have been the achievements of the scientific quest, it has been within the confines of a shut-in universe, bounded by space and time. 'Seek those things which are above, where Christ sitteth on the right hand of God.' Easter sets us free, no longer earth-bound, the search can be in the higher reaches of the Spirit and the rewards victory over sin and death. So the spiritual exaltation of Easter Day can be translated into action. If ye then be raised with Christ determine to remain at that level through the days that follow.

A question immediately arises, can life continue at that high level? Surely the forces of gravity will assert their power in the spiritual as in the material realm. The second word or phrase gives the answer and it will be found very direct and personal. 'Set your affection (or better your mind RV) on things above, not on things on the earth.' The moment of exaltation cannot in the nature of things continue but something can be done to fix the mood, the mind can be set. Photography uses the word in that sense but the most vivid illustration is from the art of navigation. The verse to be quoted is not good poetry but there is no mistaking the message. It runs something like this:

> One ship sails west, another sails east,
> It is the self same wind that blows.
> It's the set of the sails and not the gales
> That determine the way it goes.

Look out on a stretch of water and see the yachts tacking to and fro, their objective is the same, the open sea to windward. And the set of the sails and the rudder are the decisive factors. All other circumstances are instruments for the ultimate end. The application is clear, indeed there is no illustration more used in human life than that of the weather. Life is a voyage, the weather calm or stormy, the winds favourable or adverse, not to speak of the pull of the tides or the peril of the rocks. And through it all, sometimes because of, sometimes in spite of, the ship makes its way to its destined harbour. If ye then be risen with Christ, if there be granted to you that moment of exaltation when you are at your best, or beyond your human best, if Easter Day brings you once again that great spiritual blessing, then 'set your mind.' The future will mean all kinds of weather, fair and foul, in a sense it matters not. It's the set of the sails and not the gales that will determine the way you go.

Is the contrast sharp enough between the

emotional glad acceptance of the news of Easter and the calm, cool acts of determination, seeking, and setting ? And now can they be joined together by restoring the familiar word 'affection' ? 'Set your affection,' the phrase combines two opposites, the heart and the mind. In a sense affection is free and unfettered, it cannot be set by any act of the will. Affection is not made to order. But Scripture delights in these contraries, and the solution is never by compromise, rather by sharpening the contrast. So let us welcome Easter Day, give full play to emotion, let the glad tidings possess us as we sing and make melody unto the Lord. And then just when emotion has its fullest power over us, calmly and deliberately make our vow with ourselves and before God, that our search for life's secret will be at that high level. And to that end we shall *set* our affection. And so may God bring us to our desired haven.

First Sunday after Easter (Low Sunday)

Life's Responsibilities

By the Reverend James Wright, M.A., Boat of Garten

'Lovest thou me. . . . Feed my sheep.'—Jn $21^{15, 17}$.

This event marks the big change in Peter's career. Hitherto he had been largely free of responsibility—henceforth he carried a heavy weight of it. No Prime Minister in war time ever carried a heavier burden than the man who was commissioned to feed the flock of Christ, to care for the well-being and the future of Christendom. While Jesus walked the earth, He Himself did the planning, made the decisions, even dealt with individuals. But now that He is about to ascend into Heaven, others must accept and discharge these duties, and He invited Peter to undertake them. To put it more truly, Jesus Christ became invisible though not absent at the Ascension, and His problem was to find those through whom He could work, and so Peter, the man of His choice who up to then had been a spectator of His Master, must now become His trusted agent.

This change over from being dependent on others to being a person on whom others depend happens in every normal life. Responsibility comes along in the ordinary course—with a home and family, with a job or a business, with a place in a community.

Responsibility in one form or another is inescapable, but it is not always welcome. Indeed, it is often resented, and increasingly so as time goes on. We are told in a biography of Mrs. Beeton of cookery book fame that when railway trains began to run and Mr. Bradshaw published his first railway time-table the Railway Companies were furious, complaining bitterly that this laid on them 'the obligation of punctuality.' It is human nature for people to find obligations irksome. Mental doctors have been known to assert that the only cure for certain of their patients was to give them an assured income of £300 a year with nothing to do to earn it. Relieve them of all responsibility and they would be well again. Responsibilities do not break everyone as they have broken these unfortunates—but it is quite usual to find men and women chafing under the collar which binds them to their duties. Parents betray it by crossness and impatience with their families, employers by snappiness with their servants, and workers by surliness with their mates.

Before commissioning Peter to feed His flock Jesus asked him and repeated the question three times over, 'Lovest thou me ?' He was making it plain that the indispensable qualification for this task, the *sine qua non*, was devotion to Himself. The task would involve endless disappointments, sufferings, persecutions, but it would never grow irksome while love of His Master was kept alive within him. He had but to keep warm in his heart the thought of the Christ who had so generously forgiven and so magnanimously treated him, and to keep vivid before his eyes the prospect of meeting again the Chief Shepherd, now with the Crown of Life in His hands, and he would remain a man well content, and honoured in the service committed to him, with no wish to escape.

It is not by accident but by the wise guiding of God's Spirit that the Church sets before those who are shouldering life's responsibilities the opportunity of realizing and affirming their faith in and love for Jesus Christ. The Church follows Jesus' way with Peter, and provides the parents of a new-born child, the parties to a wedding, and the young stepping forward to their careers with a service in which Jesus may be heard saying, 'Lovest thou me,' and on their responding, 'Yea, Lord,' goes on to say, 'Then feed this lamb for Me.' 'Tend this home for Me.' 'Live this life for Me.' Thus it is brought home to us that by a personal attachment to Christ we shall be and remain happy under our responsibilities, and the obligations they lay upon us will never come to have the galling quality of a prisoner's fetters.

I had the privilege of knowing a lady who for fifty years and more went round the wards of an infirmary every week with magazines and books for the patients. She was as eager and friendly at the end as she had been at the beginning and desisted, not because she had grown tired of her job but only and with great reluctance because she was too frail to carry on. I never knew any one more to be envied. Her way to church and

mine lay each Sunday along the same road, and I never failed to see her there. That was the explanation of the miracle of her unflagging service—for miracle it was. In church she regularly renewed her love of the Christ for whose sake this service was rendered.

Responsibilities, as has been said, can hardly be escaped under the ordinary conditions of life, but they can be kept down, held to the minimum. The private soldier may decline to become a lance-corporal, though he might make a good one, because he will not climb higher on the ladder of responsibility. It has been said of a brilliant British politician, now gone, that he might have been Prime Minister, but dreaded the high office and took care it never came his way. He insisted on walking out of step with any main political party, and identified himself always with splinter groups. Parents cannot well refuse to provide for the physical needs of their children, but often timidly evade any dealing with their deeper needs of spirit and of character. Laymen will conscientiously discharge their financial obligations to the Church, but lift no finger nor voice to discharge the more searching obligation of witnessing to their Lord. On every hand may be seen those who might be carrying a heavier load, and thereby the world is much impoverished, and they themselves are increasingly left under a burden of frustration.

Peter had as good cause as any ever had for declining the service asked of him. He had shown by his denial of his Master that he was no fit shepherd of the sheep—when the wolf came did he not flee? He had demonstrated that he was not to be trusted in a crisis, and there would be crises in plenty in the work to which his Master was calling him. But Jesus knew all about that. He had witnessed the denial and with such a look in His eyes as Peter could never forget. Yet Jesus wanted this man, pressed him to be the shepherd of His flock. He was confident He could make the broken reed a rock on which the weight of the Church could securely rest. That and that alone banished Peter's misgivings, overcame his self-distrust and led him to accept his apostolate.

Fewer of us would be fugitives from the new and bigger responsibility if we realized clearly that it is Christ who invites us to it. When a call to a fresh and daunting duty comes to you—however it comes—be sure it is from Him. When a door of opportunity opens see Him holding the door open and beckoning you to enter. He is well aware of all the reasons your diffident heart could offer why this service is not for you, and yet He asks you and not some other to undertake it. He knows you are equal to it. Rather, He knows that He can make you equal to it. Refuse it and —well, picture the fate of Peter had he declined his commission to feed the flock! He would have missed the tide in his affairs and for him the rest of life would have been spent 'in shallows and in misery.' Accept the burden He would lay upon you, and you will know more of the 'grace which helpeth our infirmities' and have that boon than which Christ has no greater to bestow—a life redeemed from wastage.

SECOND SUNDAY AFTER EASTER

The Shepherd Psalm

BY PROFESSOR A. M. HUNTER, PH.D., D.PHIL, D.D., UNIVERSITY OF ABERDEEN

'The Lord is my shepherd.'—Ps 23[1].

There are a few songs, sacred and secular, of which, like Cleopatra in Shakespeare's play, it can be said,

> Age cannot wither them, nor custom stale
> Their infinite variety.

You may sing them again and again, but they remain as fresh and true and beautiful as ever. There is an everlastingness in them. They enshrine a message that comes home to men in every generation. And so they sing their way down the centuries and become part and parcel of men's thoughts and emotions. In the realm of secular music 'Auld Lang Syne' is one such; in the realm of sacred music 'The Shepherd Psalm' is another. No one knows who wrote it; yet it has charmed more griefs to rest than all the philosophies; and we may fairly prophesy that when *Das Kapital* is discredited and forgotten, this song of another and innominate Jew will still be sung, for the comforting and enheartening of men and women in the house of their pilgrimage.

One of the secrets of its perennial charm is its lovely simplicity. There it lies written in words that the humblest mind can understand. Yet, to get the full virtue of it, we must remember that this psalm comes to us out of the ancient East, and needs for its understanding some knowledge of a way of life that is strange to us who live west of Suez.

1. The supreme question for any religion is: What is God like? With what word shall we best describe the great Being who inhabits eternity? To one man, He is a great King—'O Lord, thou art my God and King.' To another, He is a great Judge—'Judge eternal, throned in splendour.' To a third, He is a great Architect—'When I consider thy heavens, the work of thy fingers.' But to the Psalmist, He is best described as a great Shepherd, tender, strong, and wise, able to supply his every need—'The Lord is my shepherd;

I shall not want.' When I think of God, says the Psalmist, it is the image of a shepherd—a great invisible, omnipotent shepherd—that fills my mind.

What does He do? 'He maketh me to lie down in green pastures: he leadeth me beside the still waters.' We are to remember that in the East when the noon-day is hottest, the shepherd makes his flock lie down in some green hollow till the heat is past. Even so, says the Psalmist, amid the heat and burden of my day God, the great Herd, brings me to quiet places of refreshment and renewal. An Eastern shepherd does not drive, but leads his flock, walking at their head. And that, says the Psalmist, is what the Shepherd of souls does for me, 'He leadeth me. . . .' Ever before me on the path of life walks the great Shepherd, 'unseen, but not unknown,' guiding my feet in the way they should go, and bringing me to the green pastures and still waters.

'He restoreth my soul.' To 'restore' is, in the Hebrew, to 'turn back'; and the thought is of the watchful shepherd turning back the sheep which are prone to stray. Even so, says the Psalmist, when I tend to stray—to choose my path and see—the great Shepherd turns me back, and sets my feet in the true path once again. And all 'for his own name's sake,' because He is Himself the True One.

What if the road should run through a 'glen of gloom'? Even there, says the Psalmist, I walk unafraid, for 'thou art with me; thy rod and thy staff they comfort me.'

The rod is a short, thick club to serve as defence against wild beasts; the staff—our shepherd's crook—he uses to assist the sheep in difficulties. Armed with these, he guards his flock in all dark and dangerous places where death may lurk in any shadow.

In his book, *The Syrian Christ*, Rihbany, himself a modern Syrian, tells of such a shepherd whom he knew in his boyhood. His name was Yusuf. 'When I think,' he writes, 'of that deep, rocky gorge where Yusuf wintered with his flock, and the many similar valleys which the Syrian shepherds have to traverse daily; when I think of the wild beasts they have to fight, and of the scars they bear on their bodies as marks of their unreserved and boundless devotion to their flocks, I realise very clearly the depth of the Psalmist's faith when he said, "though I walk through the valley of the shadow of death, I will fear no evil."'

2. We have been thinking, so far, of God as the Good Shepherd. Now (at verse 5) the figure changes, and the Good Shepherd becomes the Bountiful Host. 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.' 'Oil' for the head, the 'wine-cup' brimmed to overflowing—these little touches are meant to suggest the generosity of the host—of God. But why is the 'table' spread 'in the presence of mine enemies'? By the immemorial law of the desert the Bedawin sheikh is bound to afford shelter and sanctuary to the fugitive who takes refuge at his tent-door; and while he is there, his foes are powerless to harm him. Thus, the Psalmist is saying in effect: 'Keep back, all you who would harm me. God is my Host and Helper, and I fear not what man may do.'

So we reach the last verse. Guidance, provision, succour—these, says the Psalmist, have been God's gifts to me till now. His last dealings with me cannot be otherwise. Whatever the future may hold, I cannot doubt that the goodness and mercy of God, like two strong angels—or like two trusty sheep-dogs—will be my rear-guard all the way, and I shall be God's guest in His house for ever more.

3. What the Psalmist means is now plain. It is his picture of God and his life. It is as if he said: 'Speaking from my own experience I have found that everything which the good shepherd is to his sheep, that has God been to me. He has led me, He has guided me, He has guarded me. Nor is that all. For all that the desert host is to the fugitive, that has God been to me too. He has treated me like an honoured guest, given me all that a guest could want. Surely then He will bless me all my days.'

Can we wonder that this Shepherd Psalm is one of the dearest documents of our faith? Because of the memories it awakens, because of its associations with the most sacred hours of our lives, because of its power to plumb the depths of our religious longings, we can hardly ever sing it without emotion. Maybe our own lives have not gone so sweetly as the Psalmist's, yet we cling to this Psalm because it so finely expresses our faith in God's goodness; because we Christians have seen, as the Psalmist never saw, the Good Shepherd become incarnate in Jesus Christ who for love of us laid down His life that He might win us from our crooked ways and lead us back to God; and because that last and loveliest verse speaks to us, in Christ, of 'a Father's house' in which there are 'many rooms,' and the blessed hope of the hospitality of God.

THIRD SUNDAY AFTER EASTER

The Discipline of Loneliness

BY THE REVEREND JAMES MUNN, M.A., DUNDEE

'In your patience possess ye your souls.'—Lk 21^{19}.

You won't be interested in this sermon if you don't believe in Discipline. Perhaps you had so

much of it in your youth, or in the Forces, that you have no time for it, now or ever.

All right. But even if you have made up your mind that you will have no more of it, you will allow that it may be good for the other fellow; he will be all the better of a touch of it! No doubt you are right. Probably it will do him good. And why? Because discipline is creative. Whether you are breaking in a sheep-dog, or training a squad of recruits, or running the penal system of a country, discipline is meant to create out of raw material something more useful, an improvement on the undisciplined past.

Can loneliness have a creative value like that? It is an experience which may crash like a thunderbolt into your life; or it may close in steadily on you, silent, relentless, like the rising tide. Somewhere, some day, you find yourself alone. Can this experience teach you something? Can it be a discipline with positive creative power?

1. *Yes indeed, if it can teach you to focus on 'the things that remain,'* as Paul called them, the things which don't lie at the mercy of man or circumstance. When Robinson Crusoe was tossed ashore, the solitary survivor of the wreck, what made him the unforgettable hero of every boy's heart? The things that remained for him. What were these? The box of tools? The planks for the house? The Bible? The parrot? No: the things which gave him the stature of a hero were his courage, his industry, his faith, his resolve to live above despair. When loneliness makes a man call up assets like these and harness them deliberately to create something finely positive, surely the experience is not altogether a disaster?

How steadily the New Testament keeps insisting on the value of the intangible realities. These are the secret of wealth and the source of stability. These inspire the noblest endurance and are responsible for the grandest living. 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven.' There, says Christ, are resources beyond the reach of any attack. 'We look,' writes Paul, 'not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' You can't be downed or defeated if you have assets of that sort. 'Yes,' cries the author of Revelation, and I, too, can pledge that this is true. 'I John . . . was in the isle that is called Patmos'—and a grim reputation Patmos had for the forced labour of its quarries; a prisoner there could never escape from the huge weariness of his body, or hope for any lightening of his fetters. 'I John . . . was in the isle that is called Patmos . . . I was in the Spirit on the Lord's day'! Another world, another set of realities triumphed gloriously over his environment and set the flame of devotion and spiritual hope leaping again unquenched.

Loneliness can wake us to the sorrow of all we have lost. But it can tear the veil from our eyes, so that for the first time we look at the wonder of the possessions which are inseparably ours. 'The real measure of our wealth,' wrote J. H. Jowett, 'is how much we should be worth if we lost our money.' We can learn in loneliness, if we will, that we have still some things which the world cannot give, and which, thank God, it cannot take away.

2. *The discipline of loneliness can leave us strong, if we choose to face outward rather than inward.* Few defeats are more crushing than a visit to a neurotic invalid. You feel you are up against a defence in depth, which is trackless and impassable. Somewhere back behind that dulness and whimpering a sick soul is in prison, but you cannot storm the doors, or drive a current of clean, strong sense through that fog of depression and fear. That hermit soul has shut itself off to live in a room full of mirrors, where the only face it sees is its own.

But loneliness need not force you into this weak self-pity. You can determine to face outward, to make a specific contribution of courage or service or sympathy into a need or cause beyond yourself.

Beatrix Potter was a shy, friendless, desperately solitary child. Her home in London has been described as 'a dark Victorian mausoleum complete with aspidistras.' Year after year she looked out alone from her third-floor window; her only companions were her dolls and books and pictures. She reached her mid-thirties still without friendship, without even the love of her parents. One day, however, she heard that the child of her ex-governess was ill, and at once she began to pen letters to him with tiny, lively drawings and paintings: 'Once upon a time there were four little rabbits whose names were Flopsy, Mopsy, Cottontail, and Peter. They lived with their Mother under the root of a big fir tree. "Now, my dears," said old Mrs. Bunny one morning, "you may go into the fields or down the lane, but don't go into Mr. McGregor's garden."' So this solitary woman saved herself and created some of the Immortals of childhood, when she began to make a contribution to a need outside her own.

Was ever such an infectious example as Paul? He was in prison, with no friend, cold, and knowing that the end was near: yet he kept pouring out the riches of his love and thought toward the young congregations that were struggling to build their Christian life.

Ill-health or adversity may condemn you to something of isolation, yet you can send out into other lives a song, a greeting, a challenge, which will spur only God knows how many to new faith and loyalty. You can gather those 'things that remain' and share them out into another's need. And ever your stock will grow as you give them away.

3. *You may remind yourselves that what happens in you means more than what happens to you.* The calamity of a swift, ruthless invasion fell on Norway, and only a few could escape. Two men, citizens of the same land, avowing the same patriotism down the years, won their lasting place in the nation's remembrance. Their names? Quisling and Berggrav. Why should one be the synonym for treachery and the other the symbol of unflinching courage? Something different happened within them. One said, 'This is my opportunity. I will join the winning side, will carve my way to power.' The other said, 'I put my sense of right, of duty, and of God above everything that men may do to me. Even in me people will see the power of God.' The same set of circumstances for both; but their inner reaction set them for ever in different camps. What happens *in* us means more than what happens *to* us.

When loneliness besieges our life and calls up for allies pain, or poverty, or unpopularity, then a man may seem 'without visible means of support.' But he will triumph if in face of adversity he can fall back on interior lines of defence and stand up still patient and unembittered.

Bankruptcy which he had not earned fell on Walter Scott; but what happened in him made him magnificent. Suffering chased and trapped Robert Louis Stevenson; but you would never guess it from his gay verses and sparkling tales. Shipwreck, stoning, hunger, scourging, left their mark on Paul; yet he writes, 'Though our outward man perish, yet *the inward man is renewed* day by day.'

Something of praise, no doubt, is due to the man who refuses to be overwhelmed. But the credit and the glory go to God, who Himself enters into the tired and the solitary, and who so grips them to Himself that His grace and love bring them daily reinforcements. If that is happening in you, doesn't it matter less what is happening to you?

FOURTH SUNDAY AFTER EASTER

The Risen Life

BY THE REVEREND D. H. C. READ, B.D., EDINBURGH

'Then answered Peter, and said unto Jesus, Lord, it is good for us to be here.'—Mt 17^4.

A week or so ago I was motoring along the shores of the Moray Firth. Ahead of me lay the low outlines of the mountains beyond Inverness. But I must admit I scarcely noticed them. My eyes were on the road, and my thoughts were on the time I had in hand. A few days later I stood on the shore of the Firth looking at these same mountains. With me was a friend with whom I had shared more than one prison-cell in Germany during the War. We stood in complete silence, and watched a setting sun turn the horizon into flaming fire. Beyond the still Firth the line of hills lay like a red-hot poker on the water. They were the same hills past which I had hurried three days before; but now they were transfigured with an indescribable beauty. And as we watched in silence I knew there was an unspoken thought in our minds: 'Lord, it is good for us to be here.'

You may have had the same experience listening to great music, or watching some superb acting. Everything else is forgotten: for the moment we are not in time but eternity.

Of course, we can't control these moments of vision. In our modern jargon, they can't be laid on. But we can take care to give that side of our nature a chance. One of the reasons for coming Sunday by Sunday to worship is that a Christian thereby clears a space in a busy life for the vision of the unseen and eternal. For weeks we may seem unmoved; church-going seems like dull duty and nothing more; then, if we are faithful, comes the sense of supreme peace and joy, perhaps at the Table of Holy Communion, when we look at God and God looks at us, and nothing else seems to matter. That is worship. It is not imagination: it is not emotionalism; it is the highest activity of the human spirit. 'Lord, it is good for us to be here.' That's all.

There are a lot of people to-day who wouldn't like to be called religious who would recognize these experiences. But somehow we've been trained to distrust them. We think they are unreal, or even untrue, compared with the solid world of things that can be weighed and measured. We have been so tyrannized by things, so dazzled by the success of modern technique for manipulating the external world, that we forget the limitations of scientific method. If I listen to Yehudi Menuhin playing the violin I can describe the experience in two different ways. I may express the intuition of beauty and truth that has come to me—'Lord, it is good for me to be here'—or I may say with perfect accuracy that I have been watching a man draw hairs from a horse's tail across the entrails of a cat. Both descriptions are true. But we know quite well which is the deeper truth, which is the most real.

So we can understand what happened to Peter and James and John on the Mount of Transfiguration. At least we do have an inkling of

what transfiguration means. The disciples were getting a glimpse of a deeper truth about Jesus Christ. They had lived with Him for many months; walked with Him over the hills and through the crowded streets; slept with Him in many billets, sailed with Him over the loch; watched Him at work, healing, teaching, praying. But they had only begun to understand who He was. And then that day on the mountain came the moment of fresh vision. Such things can hardly be put into words but from the reports we can piece together what happened. First, they had a vision of Moses and Elijah, the representatives of the Old Testament religion, the Law and the Prophets, with Jesus. There He was, in the succession as 'one of the prophets,' taking His place with the very greatest figures of the past. Then came the bright cloud overshadowing them and the voice, 'This is my beloved Son; hear ye *him*.' 'And when they had lifted up their eyes, they saw no man, save Jesus only.' The others were gone: Jesus remained alone, supreme, transfigured. The Jesus whom they knew so well—transfigured. It was as if His divine being for that moment could no longer be held within the curtain of our human flesh, but came shining through. And there they touched the deepest truth: He was not just their inspired companion; not even only the last and greatest of the prophets. He was the Son of God, the unique, the perfect reflection of the Father. To know the truth about Jesus Christ; to know that His way is God's way, His mind is God's mind, and that this world of ours is in the end subject to His rule of love—that is the most real and important experience open to man. No wonder they dropped to their knees: 'Lord, it is good for us to be here.'

And then they came down from the mountain, and met a man whose son was a lunatic. Back to earth. Yes, back to earth with a jolt; back to the earth where we have to live, where there is suffering and trouble and misunderstanding. And I hope that when Peter found himself down in the valley in the middle of this human tragedy, he had the grace to say: 'Lord, it is good for me to be here too.'

The New Testament makes it very plain that Christianity is not just a matter of visions on mountain-tops. It has got to do with people and their problems, with families and factories, politics and planning. It has been remarked that some people are so heavenly-minded that they are no earthly use. But Christianity means being of earthly use: it means bringing the vision on the mountain down into the valley. We are taught to pray 'Our Father, hallowed be thy name'—that is the vision, the adoration; but are to go on: 'Give us each day our daily bread,' and that doesn't mean waiting for manna to drop from the skies, but a practical concern for the production and distribution of food. 'Not everyone that saith Lord, Lord (it is good for us to be here), shall enter the kingdom of heaven, but he that doeth the will of my Father.'

I suppose there has never been a more urgent need for practical Christians than to-day. Behind all our production problems lies the primary one of the production of Christian men and women. The world is watching, not the mountain-top where we are alone with our Lord, but the valley where we try to follow Him. But just as, if we try to remain on the mountain-top and shirk the life of the valley the vision itself will fade; so if we try to struggle on in the valley and make no room for the vision we shall get exhausted and lost in the mists. If the Church to-day lacks power to move the world it is not through lack of organizations and activity, but through a fading of the vision, a deficiency in faith. 'Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief.'

It is good for us to be here at worship. And it is good for us to go back to the work we are called to do. For the Christ whom we adore in the sanctuary will go with us through the ups and downs of this life of ours that He knows so well. 'I can do all things' said St. Paul, 'I can do all things through Christ which strengtheneth me.' *All* things, not just the easy things, the pleasant things—and in fact when St. Paul wrote these words he was in the valley, the valley of the shadow, the prison-in-Rome from which he was never released. He knew the secret of inner strength, for he had knelt at the feet of the Risen Christ, and the love and truth and beauty that had overwhelmed him there were sustaining him to the end. Every service, every time of prayer can be for us a Transfiguration when we see our Lord as He really is, and then, like Moses coming down from the mount long ago, we can bring with us a reflection of the glory we have seen to light up the valley before us.

Recent Foreign Theology

The Tower of Babel. André Parrot, whose archæological works have been noted in these columns before, has published a large work on the Babylonian *Ziggurats and the Tower of Babel.*[1] He first examines the various theories which have been advanced during recent centuries as to the location of the Tower of Babel, and then offers an exhaustive study of all the known remains of Babylonian temples, abundantly illustrated with pictures of the remains that have been found and the reconstructions that have been attempted. Following this we have a review of artists' delineations of the Tower of Babel, again abundantly illustrated. This is followed by a chapter on the Dogmatic Problem of the Ziggurat, in the course of which he offers his views as to the reasons which led to their erection. He holds that it was in part because the immigrants into Babylonia came from a mountainous country and desired to worship God on the heights, in part because they wished to place the temples of their gods above the reach of floods, and in part because they wished to provide a way by which the gods might descend to them. Here he brings the story of Gn 11 and that of Gn 28, in which the story of Jacob's dream figures, into relation with one another. Babel means *gate of God,* and Jacob described Bethel as the *gate of heaven.* Jacob's ladder is thus brought into connexion with the Ziggurat. Whether these views are accepted or not, the work is of lasting value for its survey of what is known of the construction of Babylonian temples.

Minor Prophets. A further volume of the commentary of the Minor Prophets in Modern Greek by Professor B. M. Vellas [2] has appeared. This contains the commentary on Jonah, Nahum, Habakkuk, and Zephaniah.[3] Thus nine of the minor prophets have been dealt with in a period of three years. Of the industry of Professor Vellas there can be no doubt, and the lack of modern commentaries in the Greek language is being supplied apace. Like the previous volumes this contains the text in a Modern Greek translation, together with the Septuagint text, with Introduction and full notes. The bibliographies show the same wide reading, and the positions taken are those most generally adopted by modern scholars. Thus Nahum is placed before 612 B.C., and is treated as a prophecy of the destruction of Nineveh, and not as a liturgy composed for the celebration of that event immediately after its occurrence. The commonly accepted Scythian background of the prophecies of Zephaniah is here presented, and hence the author does not follow the view which denies the historicity of the Scythian invasion. Habakkuk is placed in the setting of the Chaldæan period, and not transferred to the Greek period, as by Duhm. Professor Vellas is rendering a very great service to Greek readers by his commentary, though if he intends to carry his task through all the Old Testament singlehanded his courage is even more to be admired than his great industry.

New Testament Grammar. The Biblical Institute in Rome has published a valuable study of *Biblical Greek*—by which, however, is meant New Testament Greek—by M. Zerwick.[4] The reviewer confesses some disappointment at finding it was limited to the New Testament, as grammatical studies of Septuagint Greek are so much more inadequate than those relating to the New Testament. The present work is written in Latin, and it offers a series of well illustrated grammatical studies rather than a systematic grammar, dealing not with Accidence but with Syntax. Many of the usages to which it directs attention are found also in the Septuagint, though the illustrations and references are taken almost exclusively from the New Testament.

Unity and Schism in Corinth. A Dutch doctoral dissertation by P. A. van Stempvoort, designed to offer some contribution to thought on the nature of the Church, is devoted to a particular study of the Corinthian Church in the effort to understand the essential character of unity.[5] The writer draws a distinction between the numerical idea of oneness, and the religious idea of unity as a harmony and completeness, and repudiates the importation of political ideas of unity into this sphere. In his study of the local Church of Corinth he emphasizes its relation to the Œcumenical Church, which had its centre in Jerusalem, whose primacy was not of law but of origin. The inner life of the local Church and the life of the wider fellowship to which it belonged must alike be marked by harmony and completeness. Many factors went to the maintenance of

[1] *Ziggurats et Tour de Babel* [1949]. Albin Michel, Paris.

[2] For previous volumes see THE EXPOSITORY TIMES, lxi. [December, 1949], 95.

[3] ΕΡΜΗΝΕΙΑ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ, (4) ΙΩΝΑΣ—ΝΑΟΥΜ — ΑΒΒΑΚΟΥΜ — ΣΟΦΟΝΙΑΣ [1949]. Aster, Athens.

[4] *Graecitas Biblica exemplis illustratur,* 2nd ed., revised and enlarged [1949]. Pontificio Istituto Biblico, Rome.

[5] *Eenheid en Schisma : een structureel onderzoek van het deel, de gemeente van Korinthie volgens I Korinthiërs, ten behoeve van het geheel, de œcumenische gemeente,* 1950. (G. F. Callenbach, Nijkerk; Fl. 6.90.)

hat harmony, to one of which the author pays particular attention. This is the apostolate, which functions in the whole *ecclesia* and is undamentally personal rather than institutional. Apostolic succession is said to be a *contradictio in erminis*. In the schismatic situation of 1 Co 1–4, he apostle uses a vocabulary different from that employed elsewhere in his unifying preaching, and nstead of using the idea of the *soma Christi* sets he work of God in the Cross over against the wisdom of the world, the former making for unity and the latter making for schism. Finally, the use of all the factors of unity within the local community and all the forces of the centre of unity s stressed as essential to the unity of the Church. While not a little of the thought is elusive, the dissertation offers some real contribution on an ssue which is very much alive to-day. It is written n Dutch, but has a short summary in English.

The Revival of Interest in the Bible. A second edition of a small book, marked by its eager welcome for the renewed interest in the Bible which is found in many lands to-day, has been published in Switzerland by Suzanne de Diétrich under the title *The Biblical Revival.*[1] In it the authoress briefly traces the story of the attitude to the Bible in the Church, with particular attention to the current emphasis on the unity of the Bible and the recognition of it as of both human and divine origin, gives a short account of the diffusion of the Bible in the world, and offers practical suggestions for the conduct of Bible study groups, with a number of specimen outlines. The point of view adopted in the book is in line with modern scholarship, but with a stronger sympathy with the typological interpretation of the Old Testament than the reviewer feels. It offers much sound guidance for reading, including works marked by more than one approach, and should do much to deepen the interest it welcomes. Many will wish it success in its aim of promoting intelligent, corporate study of the Bible.

[1] S. de Diétrich, *Le renouveau biblique : Manuel pratique d'études bibliques*, 1950. (Delachaux et Niestlé, Neuchatel and Paris. Price : Swiss fr. 5.75.)

Entre Nous

Bishop Hensley Henson's Letters

Canon Braley, an old friend of Dr. Henson, has gathered, out of a large mass of material, a selection of the Bishop's letters. They are published under the title, *Letters of Herbert Hensley Henson*, Chosen and edited with an Introduction by Canon E. F. Braley (S.P.C.K. ; 15s. net). They do not reveal anything very different from what we got in the ' Retrospect,' but those who, like myself, are fanatical admirers of the Bishop will ask for nothing better than ' another of the same,' and the letters do set forth in an intimate way the character of one of the most remarkable prelates in the history of the Anglican community. Rightly or wrongly, the editor has allowed himself a large freedom in publishing Dr. Henson's judgments on his contemporaries. He has, he says, sacrificed caution in favour of candour, and he certainly does not stint the candour. And if there is anything in his application of this principle that may afflict the victims of the episcopal barbs, he offers them this comfort, that they may at least reflect that in their sufferings they do illustrate the sincerity of their critic !

Readers of these letters and of the ' Retrospect ' receive two impressions of Dr. Henson which seem to confirm the popular view of his character. He figures generally as an arch-heretic and as one who revelled in controversy. Both these impressions are superficial and erroneous. As to the former, the Bishop allowed himself some freedom in interpreting the creeds but this did not at all affect his loyalty to the great Christian realities. In his study he fixed a crucifix where he could see it wherever he was, and this he did because he believed that ' Jesus Christ and him crucified ' is the heart of Christianity. He held fast to the two great Christian certainties, the Incarnation and the Resurrection. And when Bishop Barnes' notorious book appeared, he subjected it to a rigorous criticism and repudiated both its methods and its conclusions. Dr. Henson's reputation as a heretic will not survive the reading of these letters.

As to his love of controversy it must be admitted that he indulged in plain speaking of a vigorous kind. Of psycho-analysis he writes, ' The notion gathers strength in my mind that this much-vaunted psycho-analysis is mainly nonsense.' Of British Israelitism he says, ' The British Israelite movement in my judgment lies below the level on which rational discussion is possible.' Of the various ' missions ' and conferences he says, ' they are superfluous in a well-worked parish and mischievous in an ill-worked one.' These judgments will not commend themselves to everybody. But it is chiefly the freedom he allowed himself in criticising the notable churchmen of his day that will be found unwelcome by many. I need not quote his scathing judgments of these eminent men. Few conspicuous figures, and especially few prelates, escaped his vitriolic pen. He had a

poor opinion of Archbishop Lang, a very much poorer one of Winnington-Ingram. Of a well-meaning bishop his caustic summary was that his powers of expression were out of all proportion to his powers of thought, and he considered an even more prominent person 'a public nuisance with his frequent dogmatic and astonishing pronouncements.'

Such expressions sound harsh and uncharitable. But unfortunately they are frequently near the mark. And it has to be remembered that they are found in private letters and the burden of guilt must lie more heavily on the editor than on the scribe. In point of fact, however, Dr. Henson's plain speaking was the expression of his passionate love of truth. He was utterly sincere and hated unreality in every form. He had the courage to say what many people thought.

It would, I think, be right to say that his outstanding characteristic was common sense. This guided him into the truth on many points of controversy. There are many examples of this in his letters. I wish I could quote as one his treatment of the question of reunion of the churches. It is the quintessence of practical wisdom. And this quality is equally present in his affectionate letters to young ordinands who had been under his own training.

When the three volumes of the 'Retrospect' appeared (volumes that are in my judgment one of the greatest autobiographies in our literature) I was deeply impressed with the disclosure of a great prelate and a great man. It is not often that such a figure appears in the life of the Church. There was no bitterness in him. He was 'covetous of affection' and won it from many. And the best I can say of these letters is that they confirm this judgment.

F. J. Rae

The Salvation Army

Volume 2 of *The History of the Salvation Army* (Nelson; 12s. 6d. net) by Robert Sandall might fitly be termed a modern Book of the Acts of the Apostles. It tells the story of the Salvation Army from 1878–1886. These were the years of persecution, imprisonment, and even of death for the soldiers of General Booth. W. T. Stead said that it was a crime to send frail young women on such missions and that if they broke down and died, the General would deserve to be indicted for manslaughter. The General replied, 'You would never make a General. A General must not be afraid to spend his soldiers to carry a position.' In the great Rhondda valley revival of 1879 it was reported that in one colliery 'the very horses can't make out what has happened, the treatment they now receive is so different from that to which they have been accustomed.' A newspaper report in the 'Daily News' of 1879 relates how, when the Salvation Army's soldiers were taunted with sweeping the social gutters for proselytes, they replied that 'they were ready to net the sewers' to get at the submerged men and women for Christ. A great part of the success of the Salvation Army is summed up in another part of the same report. 'No sooner is a good recruit found than he is turned into a recruiting officer, and sent into his native alley to drum up fresh soldiers.' The motto of the Army might well be summed up in Booth's commission to his soldiers, 'Go for souls and go for the worst!' It is a great tale and a humbling tale for those whose work lies on more conventional lines.

But certain things emerge from this book. First, the structure of the Army is such that internal criticism is quite impossible. No local meetings were ever to be held; no votes were ever to be taken; no opportunity was ever to be given for acting in opposition to the commanding officer. That which looked like the most democratic of institutions was in fact an oligarchy. Second, the Army's doctrines are irrevocable. It is strange that those who never shrink from novelty of method refuse the greater adventure of thought. No religious fellowship can exist indefinitely at its highest vitality in a shut system.

There is one grave misstatement in the book. In the chapter on work amidst children it is stated that 'it is a distinctive feature of the young people's work of the Salvation Army that it is a definite part of its programme to lead children to decide for Christ as early as they may be able to comprehend what they are doing.' It is true that the churches may not have quarterly decision Sundays for children, but in every issue, year after year, of the lessons handbook of the Scottish Sunday School Union, it is laid down as a first principle of all teaching that scholars are to be helped to understand that 'Jesus Christ is Saviour and Lord.' Colonel Sandall's statement is quite inaccurate, and the work of the Salvation Army does not need to be commended by inaccuracies.

William Barclay

The Camel

We quoted last month a story from the Radio Padre's new volume *What Worries Me*. It should perhaps be made clear that the statue of General Gordon referred to is, of course, the famous one at Khartum.

Printed in Scotland by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, King's Gate, Aberdeen, Scotland.